



the Chaplain

The USAF Chaplaincy's 25th
Anniversary

By Edward I. Swanson

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The Constitutionality of the
Military Chaplaincy

Studies of the Chaplaincy: Rank,
Uniform, Pay and Role

By Charles L. Greenwood

•

Lay Leadership Training

By Nathan M. Landman

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Interim Report on Denominational
Studies of Ministry to the Armed
Forces

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UN Chaplains in the Middle East

By D. R. Blair

SUMMER QUARTER
1974

the Chaplain

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CONTENTS

ARTICLES

- A Silver Anniversary Edward I. Swanson 6
- The Constitutionality of the Military Chaplaincy:
An Historical Study Charles L. Greenwood 22
- Studies of the Military Chaplaincy: Rank, Uniform,
Pay and Role Charles L. Greenwood 38
- Lay Leadership Training Nathan M. Landman 55
- Interim Report on Denominational Studies of Ministry
to the Armed Forces Edward I. Swanson 58
- UN Chaplains in the Middle East D. R. Blair 67
- A Chaplain and His Descendants Earl F. Stover 70

DEPARTMENTS

- From the Editors 2
- Preaching Clinic James T. Cleland 52
- News Roundup 75
- Book Notes 77

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From the Editors

General Commission's Spring Meeting

FIFTY denominational delegates, staff members and guests met in Washington in mid-March for the spring plenary meeting of the General Commission on Chaplains and Armed Forces Personnel.

In this its 57th year the Commission voted to set up a Task Force to "review and redefine its purposes and function and determine priorities for the Commission and its staff." The Rev. Henry Duhan, Vice-President of Eden Theological Seminary, Webster Groves, Missouri, was appointed chairman of the Task Force. Other members are the Rev. M. Douglas Blair of the United Methodist Church, the Rev. Charles L. Burgreen of the Protestant Episcopal Church, the Rev. Harold Dekker of the Christian Reformed Church and the Rev. Gordon Hutchins of the American Baptist Churches. The new Task Force will bring an interim report on its recommendations to the October meeting of the General Commission.

The Commission received a report from its Committee on the Study of New and Alternate Modes of Ministry to Service Personnel. Several denominations constituent to the General Commission have established groups which are engaged in studies which include the military chaplaincies. The Commission has a continuing interest in these studies and will receive reports on their progress and their conclusions.

The denominational delegates shared their concern about the Navy's announced intention to reduce its chaplaincy leadership to a single rear admiral on active duty. Further contacts with appropriate public officials on this subject were planned.

Representatives of the three Chiefs of Chaplains — Army, Navy and Air Force — made presentations to the delegates on the differing goals, purposes and procedures of their respective chaplains schools at Fort Hamilton, New York, Newport, Rhode Island, and Maxwell Air Force Base, Alabama. These background briefings and the accompanying question and answer opportunities were helpful in giving the delegates perspective on the recent pressures to consolidate or co-locate the three schools as an economy measure.

The Commission's staff was instructed to encourage and to support "bills coming before Congress which shall authorize and provide for direct tuition payments to educational institutions as well as grant living allowances to Vietnam era veterans."

For the second year Freedoms Foundation at Valley Forge presented a George Washington Honor Medal to the Rev. Edward I. Swanson, Editor of The LINK, and the same medal to the Commission as the magazine's publisher. It was particularly pleasant to have these awards presented personally by the President of the Foundation, former U. S. Army Chief of Staff, General Harold K. Johnson, USA, Ret.

Meeting of the Armed Forces Chaplains Board and the Civilian Endorsing Officials

FOR a number of years the Armed Forces Chaplains Board has periodically hosted civilian endorsing representatives at sessions in which chaplaincy items of mutual interest have been discussed. The profitability of this exchange of views and suggestions between the civilians and the Chiefs of Chaplains has increased markedly in recent years. Of late these very useful sessions have been on a spring and fall pattern.

During this past May the civilian representatives hosted the Chiefs of Chaplains and their deputies who comprise the membership of the Board. This was a token of appreciation for many years of hospitality on the part of the Chiefs and hopefully will become the pattern for the future. The Chiefs would host a fall meeting and the civilians

would set up the comparable session in the spring.

The most recent session afforded opportunity to discuss such matters as the proposed reduction to a single rear admiral on active duty in the Navy Chaplaincy, changes in GS courtesy ratings for official denominational visitors to chaplains stationed overseas, and the probable influence on the chaplaincy of current and pending reductions in the size of the Armed Forces. Some additional time was spent in a discussion of role perceptions among Chiefs, endorsing officials and denominational leaders.

Commission Property on Capitol Hill

IN 1948 the General Commission on Chaplains and Armed Forces Personnel moved into a large residential property on Capitol Hill after many years of operating out of office space in downtown Washington, D. C.

In recent years it has become increasingly apparent that the size of the property greatly exceeds the current and anticipated office space needs of the Commission. As a matter of good stewardship the income from the equity in the property would help to stabilize the Commission's budget which has been operating at a deficit. For these reasons the Commission instructed its officers to enter into negotiations for the sale of its property with the intention of moving its staff to suitable office space elsewhere in the city. At this writing an agreement to sell has been signed, and formal closing is set for July 31st. The purchaser is Mr. Stewart R. Mott, a well-known philanthropist. Beginning on August 1, 1974 the General Commission's offices will be located in the Equitable Life Insurance Building in Northwest Washington. The address: Suite N-200, 3900 Wisconsin Ave. N.W. Washington, D.C. 20016.



The USAF Chaplaincy: May 10, 1949 to May 10, 1974

A Silver Anniversary

By Edward I. Swanson

THE twenty-fifth anniversary of the USAF Chaplaincy was celebrated worldwide with special services and other gatherings during the period of May 4-9. At all services in Air Force chapels on Saturday and Sunday, May 4th and 5th religious commemorations of the anniversary occurred. In an extended memorandum to Air Force chaplains, Chaplain, Major General, Roy M. Terry, Chief of Chaplains, urged his clergymen to "make your anniversary activity memorable not for its gimmickry, but for its impact on the life of the faith community." Chaplain Terry hosted a formal Silver Anniversary dinner for civilian religious leaders, senior military commanders and government

officials at Andrews AFB on Friday evening, May 10th.

Growing out of the Army Air Force of World War II, the present Air Force Chaplaincy was officially established by Transfer Order 35, effective 10 May 1949, signed by Acting Secretary of Defense Stephen Early, and published in the Joint-Air Bulletin No. 11, 16 May 1949 and in the Federal Register of 21 May 1949.

In a comment upon this history, Chaplain Terry noted that a separate Air Force Chaplaincy was nearly lost. "Twenty-five years ago Chaplain Charles I. Carpenter stood before the desk of the first Chief of Staff, USAF, General Carl Spaatz and heard the death sentence pronounced on

Chaplain Terry's Greeting

TO THE MEMBERS OF OUR USAF CHAPEL FAMILY

On this day when we celebrate the Twenty-fifth Anniversary of the USAF Chaplain Service, I want to say a special and deeply-felt "Thank You" to the men and women who have joined with chaplains to provide significant and varied religious ministries to our world-wide Air Force community.

Wherever I go as I travel from base to base, chaplains point with pride to a wide and exciting range of programs and activities. Then they quickly point with even more pride to the chapel managers, chapel councils, religious education workers, musicians, group leaders, youth directors, artists, writers, cantors, prayer groups and other faithful workers who make the program both alive and vital.

Each of you is a part of a moving history — participants in a highly mobile parish fellowship. The problems faced in trying to maintain a dynamic program in a situation of constant change are sometimes staggering. But you have



Chaplain Roy M. Terry

trusted the leadership of your chaplains and accepted with grace and determination the challenges of your situation. You have loved us and one another, prayed with us and for us, supported and, at times, even led us. And together we have helped make faith come alive among men.

In behalf, then, of every chaplain, I extend to you my deepest gratitude. With that gratitude I also extend the promise of our prayers and the assurance of our love for you. I thank God for you all.

Grace to you, and peace,
ROY M. TERRY
Chief of Chaplains

the plan to have a separate Chaplain Service for the newly formed Air Force. Chaplains for the Air Force would continue to be supplied by the Army. Just three hours later he again stood before that desk to receive word that resurrection had occurred. 'I've changed by mind,' said General Spaatz. 'The Air Force will have its own chaplains.' "

AS of March 31, 1974, 992 Air Force Chaplains were on active duty at 172 installations in the U.S. and overseas. They represented 56 religious denominations. The Personnel Section of the office of the Chief of Chaplains was unable to estimate the total number of clergymen who have served as Air Force chaplains during the past 25 years.

In addition to its active duty roster, the Air Force has a well-developed chaplain reserve program under the Command Chaplain, Air Reserve Personnel Center, in Denver.

Anniversary Hymn Composed

The Rev. Ernest K. Emurian, pastor of the Cherrydale United Methodist Church, Ar-

lington, Va., has written a hymn in three stanzas for the USAF Chaplain Service's 25th anniversary.

He has presented the hymn to the Chief of Chaplains and offered it in honor of the devoted service of all USAF chaplains. The hymn may be reproduced and used whenever chaplains deem it appropriate. The text follows:

Bless Thou the Air Force Chaplains,

O Father of us all;
Make us Thy faithful heralds
Whatever may befall.

As day by day we serve Thee
With body, mind and soul,
Renew us, Lord, and grant us
The faith that makes us whole.

Be Thou the close companion
Of all who dare to fly,
When'er with wings as eagles
We soar into the sky;
"Lo, I am with you always,"
This promise now we claim;
"My presence shall go with you,"
From age to age the same.

We hear again the summons
Thy witnesses to be,
Throughout Thy vast dominions,
In air, on land, at sea.
With valiant hearts we answered
When first we heard Thy call;
With unreserved allegiance
We pledge anew our all. Amen.

Tune: Aurelia 7.6.7.6.D.—No. 340 in *Armed Forces Hymnal*



Secretary of the Air Force John L. McLucas signs his official letter of greetings to Air Force Chaplains. With Secretary McLucas (l-r) are Chaplain, Brigadier General, Henry J. Meade, Deputy Chief of Chaplains; Chaplain, Major General, Roy M. Terry, Chief of Chaplains; and General George S. Brown, Chief of Staff.

The Former Chiefs Reminisce. . .

A total of five clergymen have served as Chief of Chaplains during the 25-year USAF Chaplaincy. Chaplain Terry's Message to the USAF Chapel Family appears on p. 7. Each of his four predecessors was invited to express his thoughts on this anniversary "in the light of present circumstances, our country's recent history, and as you look back at your own tenure as Chief of Chaplains." For their responses, please turn the page.





Chaplain Carpenter

Charles I. Carpenter, 1949 — 14 Aug 1958, The First Chief

The establishment of the Air Force Chaplaincy, twenty-five years ago, was an occasion to fill many hearts with a sense of joy and victory. A great number of individuals, whose names quickly cross my mind, immediately began to prove their devotion and dedication to the new "arm" of the Air Force, itself so young, and brave and eager.

What an inspiration these chaplains were to the "also new" Air Force! What a record they began to make, even in the most difficult assignments! They seemed completely undaunted as

(Continued on page 12)



Chaplain Finnegan

Terrence P. Finnegan, 15 Aug 1958 — 31 Aug 1962. The Second Chief

Chaplain Finnegan, convalescing from surgery for cataracts, informed The CHAPLAIN that he could not see well enough to prepare a full-fledged response to the editor's invitation.

"However," he said during a telephone interview, "please be sure and convey my very hearty and sincere congratulations to all the chaplains of the Air Force. I have many mementos and great memories of my tour as Chief.

"We're all grateful to 'Carp' for what he did in getting us off the ground. He was a hard act to follow, and we loved him. But we

(Continued on page 12)



Chaplain Taylor

**Robert P. Taylor, 1 Sep 1962
— 31 Jul 1966. The Third Chief**



Chaplain Chess

**Edwin R. Chess, 1 Aug 1966
— Jul 1970. The Fourth Chief**

A few years back, the late Martin Luther King said, "I have a dream." This dream continues to unfold in the form of gradual improvements and advancements for his people.

Soon after World War II, our own great leader and thinker had a dream. Charles I. Carpenter, with able assistance of his fellow builders and leaders of the Air Force, dreamed of a dynamic and dedicated chaplaincy. God blessed "Carp's dream" with an Air Force Chaplaincy which for twenty-five years has ministered to the physical, the mental, the

(Continued on page 13)

In 1949, along with so many others, I made the decision to enter the new Air Force Chaplaincy, terminating my Army association of World War II days and my recall to service in 1948. There have since been historic moments of significance, too many to recount in detail. I must in gratitude list several which affected my life as a chaplain. I still remember the time and the place I met our first chief of Air Force Chaplains, Charles I. Carpenter. I was happy to follow this magnetic leader and beautiful person and to be part of the growth

(Continued on page 13)

Chaplain Carpenter

they developed new ideas and promoted new programs, both for the spiritual as well as the social growth of these whom they served so enthusiastically. They soon became a driving force in contributing to the welfare and happiness of the Air Force personnel and their families among

"I want to salute and congratulate the chaplains of the United States Air Force at this very special time. Not one thing in the history of the Chaplaincy needs to be changed. May the years ahead record even greater achievement."

whom they worked. History is constantly recording the introduction and development of the varied programs our chaplains have "dreamed" and brought into working reality.

So many unselfish, hard-working laymen were willing to come to the aid of the chaplains. They gave up a lot of their own free time to see to details that might have seemed insignificant to a "civilian" group of church workers. They saved a lot of man-hours for the chaplains whom

(Continued on page 14)

Chaplain Finnegan

managed to get some things done, and I'm proud to have had a part in making the Air Force Chaplaincy what it is today.

"We're all grateful to 'Carp' for what he did in getting us off the ground. He was a hard act to follow."

"I greatly regret that I won't be able to be present at the Anniversary dinner at Andrews, but I'll be there in spirit and am sending a greeting to Roy and through him to those who will be there."

Chaplain Finnegan is Pastor of St. Mark's Church, Westbrook, Conn. 06498.



Chaplain Taylor

moral and the spiritual needs of Air Force personnel and their families.

As we look back over the years in the Air Force Chaplaincy, we can truly point with pride and joy to many things which contributed to the beauty, happiness and success of our ministry as chaplains. In the first place, the Air Force Chaplaincy has always been in-

“ . . . the people who have made the Air Force Chaplaincy a blessed program of ministry are the lay people.”

spired by team work, I don't really think that our first chief, Chaplain Carpenter, or his successor, Terry Finnegan, or any of us who followed them ever thought of ourselves other than as co-laborers with all of our fellow chaplains. Chaplain Carpenter used to say that he and his staff were “the servants of the servants of God.” This added strength and stature to the chiefs office through the years.

Another plus for the chaplaincy has been the united, the untiring and devoted support extended to us by all of our endorsing agencies. Through their prayers, co-operation and Godly leadership among us, we have been spiritual-

(Continued on page 14)

Chaplain Chess

and development of the Chaplaincy in my various assignments during his tenure. Later, I was to meet his successor, Terence P. Finnegan, as Carpenter's deputy. His dynamism and special genius, his outreach to the people of the Air Force, made a tremendous impression in my life. In 1962 I met Robert P. Taylor in the unique and personal relationship of deputy to the chief. His warmth and love for people, along with his innovative creativity, made their impact on my chaplain life style. Carpenter, Finnegan, Taylor — three outstanding clergymen who saw the Air Force Chaplaincy born, grow and develop into a

“The Chaplaincy will survive in the future so long as it continues to be a spiritual force in the lives of those who serve in the Air Force.”

viable ministry to the people of the Air Force. Ready or not, it was my turn — 1 August 1966. I pray that the historian will be kindly and charitable in my behalf. From the sidelines of retirement, I have watched my successor, Roy M. Terry remain faithful to the traditions and accomplishments of his predecessors and add his own personal di-

(Continued on page 15)

Chaplain Carpenter

they seemed to anxious to help.

Far-seeing men who have served as Chiefs of Staff, as well as chiefs of the various divisions "at headquarters" have from the beginning of the Air Force Chaplaincy given full encouragement and support to programs and experiments proposed and started by the chaplains. They have taken time to listen to what may have at first seemed peculiar, or at least "not tested" ideas, and in many instances, they have indicated new areas to be studied and developed.

Officers of all grades and enlisted men from all sections of the Air Force were encouraging and helpful. They too seemed to be filled with a never-ending "esprit de corps."

Those who represented the various denominational agencies contributed in great measure to the rapid development of our newly-assembled Chaplaincy. Many of these men traveled long miles throughout our Air Force "world" to advise the chaplains in ways to help our personnel.

I want to salute and congratulate the chaplains of the United States Air Force at this very special time, a twenty-fifth birthday anniversary. Not one thing in the history of the Chaplaincy needs to be changed. May the years ahead record even greater achievement.

Chaplain Taylor

ly enriched and strengthened in the ministry of our calling.

Comments on the past twenty-five years of the Chaplaincy would be incomplete if we fail to name those wonderful and great men who through the years have backed and supported the Chaplaincy ministry, perhaps as no other group. From the Secretary of the Air Force and the Chief of Staff to all the commanders throughout the Air Force, we chaplains have always known and felt wholehearted backing by our commanding officers. This support has been without strings or conditions. We have been free to minister as servants of God without violating denominational tenets or religious consciousness. This, too, has enriched the Chaplaincy in the Air Force.

Finally, and most important of all, the people who have made the Air Force Chaplaincy a blessed program of ministry are the lay people. The families, the young people and even the children of this chapel have shared themselves and their talents to the Glory of God and the enrichment of all of us.

Twenty-five years is a short time, but God has done wonderful things in and through the Air Force Chaplaincy. The next twenty-five years will no doubt witness even greater accomplishments in the space of the future.

Chaplain Chess

mension of leadership to complete the span of twenty-five years of the Air Force Chaplaincy. Happy Anniversary!

Gone from the active scene, chaplain confreres who were in deed and sacrifice, the core and substance of the Air Force ministry — some into retirement, others to their eternal reward. To them, and to those who still serve in the active force, my thanks at this time of anniversary, for loyalty, friendship and service in God's ministry. Beautiful friendships do live on in retirement. Wonderful friendships were also established, and survive to the present, with the endorsing representatives of all the faith groups. What would the Air Force Chaplaincy have done without their help and co-operation to the Chief's office? And not to be forgotten, the wonderful people who serve in the Air Force — in time of war, in time of peace. In them we found dedication, inspiration and example in the service of their country and in the cause of freedom in the world of our times.

The past twenty-five years have not been without crisis, heart-break and unique problems. The Chaplaincy has been challenged and will continue to be challenged as an entity. The vocation of chaplains will continue to be questioned. The tag of "loyal to the establishment" and not to God and church is bound to be applied time and time again. The Chaplaincy

has survived these twenty-five years because its chaplains have demonstrated themselves as men of God, serving the people of God in uniform. The Chaplaincy will survive in the future as long as it continues to be a spiritual force in the lives of those who serve in the Air Force.

To the new chief, Henry J. Meade, may God's choicest blessings be upon him and his leadership in the years ahead, as he adds his page of history of the Air Force Chaplaincy in his own special way and dedication through prayer and sacrifice in God's name.

NOTICE

On August 1, 1974 the address of The CHAPLAIN and The LINK Magazines and of the General Commission on Chaplains and Armed Forces Personnel will be:

**Suite N-200
3900 Wisconsin
Avenue, N.W.
Washington, D. C.
20016**

All correspondence should be sent to this address.

DEPARTMENT OF THE AIR FORCE
WASHINGTON 20330

OFFICE OF THE SECRETARY



To All Chaplains of the United States Air Force

On the occasion of the Silver Anniversary of the creation of the Air Force Chaplain Service, I extend warm personal greetings to you and the deep appreciation of the entire Air Force family for your work and witness.

It has been a busy quarter of a century. We have become a distinct branch of military service with established professional competence, and have continually responded to emergencies around the globe. First, it was the Berlin airlift, then the Korean War, followed by crises in Taiwan, Lebanon, and Suez. Then it was Berlin again, the Cuban showdown, the Dominican uprising and the long war in Vietnam. Wherever our people went, you were there.

You have served our service community with remarkable distinction throughout its busy history, providing a ministry of concern, a humanizing presence, and substantial help of many kinds. You have brought to bear the spiritual resources of our religious heritage in critical moments, enabling persons to manage stress with integrity, to see light in the darkness and to find a sustaining hope in the face of uncertainty.

One of your primary goals has been to bring people together, to promote mutual understanding and to create community. You have always been available to listen, to counsel, to reconcile, to bridge troubled waters. It is most fitting that your theme for this anniversary year is WALK TOGETHER. Through your ready cooperation with one another and your commitment to serving persons above all else, you have proven the power of the theme words. I thank God for your witness of creative caring community.

As you celebrate your 25th Anniversary look with justifiable pride at your past achievements. But also look around and ahead. Let your celebration proclaim your dedication to a growing witness of faith and love throughout the Air Force.

John Mc Lucas

DEPARTMENT OF THE AIR FORCE

OFFICE OF THE CHIEF OF STAFF

UNITED STATES AIR FORCE

WASHINGTON, D.C. 20330



To All Chaplains of the United States Air Force

General Carl Spaatz, the first Chief of Staff, USAF, by Transfer Order #35, established a separate and distinctive Chaplain Service for his newly organized service effective 10 May 1949. After a career of associations with you, having witnessed your extraordinary record of identification with and devoted service to our Air Force family, I must affirm that you have more than amply demonstrated the wisdom and vision of that decision.

I have seen the chaplain ministry grow from services around portable altars spread across the hoods of jeeps to packed contemporary services in our million dollar chapel centers. I have seen our chapels become seven-day-a-week night and day operations offering a wide range of activities designed to meet the multi-faceted needs of our USAF community.

You have flown endless miles with our aircrews, shared the separations of remote tours and extended TDYs, experienced the stress of combat, and known the uncertainty of changing times and developing roles. You have walked the flight lines of our bases, visited in our offices, homes, and hospitals, and taken upon yourself the role of man-in-the-middle. Only God knows the service you have provided the troubled, the desperate, the sick, the dying, the bereaved.

Moreover, in almost every instance when we have needed guidance and resources for people programs, we have found you already at work with ideas, skills and experience.

The history of the Chaplain Service in the Air Force is rich with outstanding achievement and distinguished service. I extend my heartiest congratulations and the respect and confidence of the Air Force family to you on your Silver Anniversary celebration.

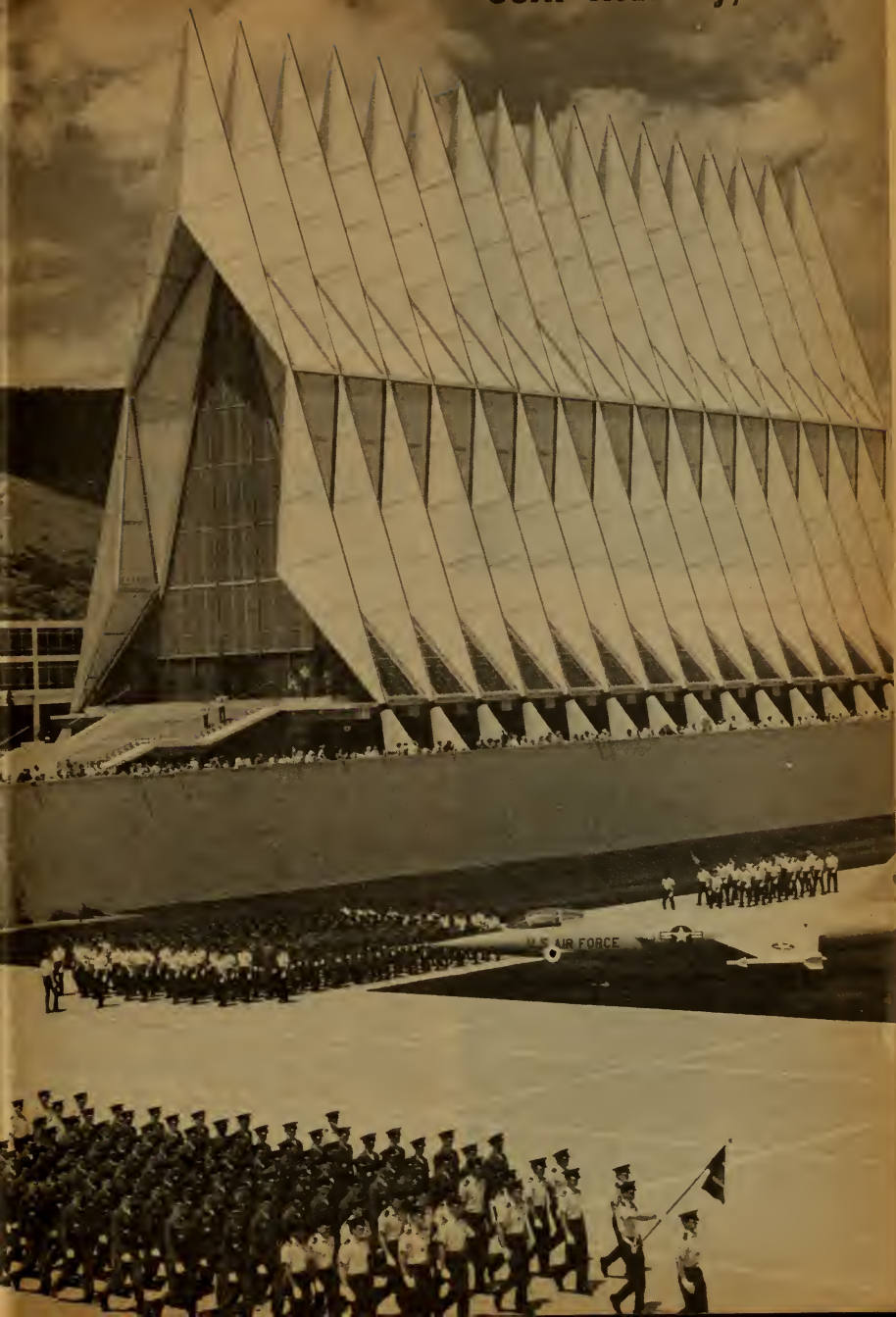

GEORGE S. BROWN, General, USAF
Chief of Staff



Air Force Chapels Evolve . . .



USAF Academy, 1964





25th Anniversary Dinner Held at Andrews AFB

Chief of Chaplains Roy M. Terry was host to a large group of distinguished guests at a gala 25th Anniversary dinner held on Friday, May 10, in the Foulis Main Ballroom of the Andrews AFB Officers Mess. It led similar dinners and other observances held at Air Force installations around the world.

Greetings were brought by the representatives of the major faith groups pictured in these pages (bottom left) Rabbi Aryeh Lev of the Jewish Chaplaincy Commission, (upper right) the Most Reverend William J. Moran of the Military Ordinariate, and (bottom



right) the Rev. Dr. Oswald J. Hoffman, speaker on The Lutheran Hour.

Guests at the head table were introduced by Deputy Chief of Chaplains Henry J. Meade. In addition to those mentioned above, these included Secretary of the Air Force and Mrs. John L. McLucas, former Chiefs of Chaplains Charles I. Carpenter and Edwin R. Chess, and Major General Samuel C. Phillips, Commander, Air Force Systems Command.

Senior military commanders, the Chiefs of Army and Navy chaplains and their aides, Washington area Air Force chaplains, and denominational endorsing executives were among the other guests.

Music was provided by the Air Force Strolling Strings and the Air Force Academy Cadet Choir.



The Constitutionality of the Military Chaplaincy: An Historical Study*

By Charles L. Greenwood

WITH the recent American Civil Liberties Union position opposing the present practice of a government-paid military chaplaincy and with the publication of *Ministries to Military Personnel*, a report of a United Church of Christ task force to the Ninth General Synod, (1973), (cf. The CHAPLAIN, Fall, 1973, pp. 8-20) and *Military Chaplains* edited by Harvey Cox, (1971), (cf. The CHAPLAIN, Summer, 1972, p. 66) the constitutionality of the military chaplaincy is again in the spotlight.

This article offers an historical study of the issue from our nation's earliest days to the present. It does not answer the question of how the Supreme Court would rule today if the issue were to be brought before it, but it does cast light on how the practice started, how Congress made provisions for it through laws, how Congress defended it when questioned, and what the Supreme Court *has* said concerning the issue in related cases.

* The contents of this article represent an updated portion of the author's ThM dissertation at Harvard Divinity School, 1964, entitled "The Church-State Implications of the Military Chaplaincy."

The Colonists Brought Chaplains

The early settlers of this nation brought their chaplains with them, e.g., Chaplain Robert Hunt of the Jamestown settlement of 1609. Whether paid by king, proprietor or trading company, these chaplains ministered to soldier, settler and Indian alike. There were no church-state issues raised concerning this ministry since the prevailing European customs of that period made such practices normative.

Within seventeen years of the landing of the *Mayflower*, the English settlers in New England found it necessary to raise a small army to wage war against the Indians, and among the ninety men recruited for this task, was Samuel Stone of Hartford, "as Chaplain and advisor to the leader."¹

Throughout the pre-revolutionary period, chaplains were assigned to colonial military units being appointed by governors, legislatures, the established church of the particular colony, a brigade officer, or the captain of a ship.

This practice naturally carried over into the revolutionary period. When war became imminent, many pastors preached the men of their congregations into the military and then followed them—or even led them. The Diary of President Stiles of Yale indicates that on November 17, 1774, 83 armed men of East Guilford marched off with Mr. Todd their pastor; 100 men of Haddon with their pastor Mr. May; and 100 more from Chatham with their pastor Mr. Boardman.²

Each colony had its own method, often haphazard, of appointing chaplains to their armed units. However, on July 29, 1775, the Continental Congress put the chaplaincy on a legal federal basis by providing that their pay be twenty dollars a month. Within the year, George Washington issued the following order:

The Hon. Continental Congress having been pleased to allow a Chaplain to each Regiment . . . The Colonels or commanding officers of each Regiment are directed to procure Chaplains accordingly; persons of good characters and exemplary lives—to see that all inferior officers and soldiers pay them a suitable respect and attend carefully upon religious exercises.³

The *Original Rules and Articles of War* published in 1777 referred to "every chaplain who is commissioned to a regiment, company, troop or garrison . . ." Thus, the military chaplaincy became an official part of our new nation.

There seemed to be little concern about the church-state implications of this ministry at this time, but given the historical context, this is not surprising. With the subsequent writing of the Constitution, with its First Amendment, a new phase in the history of church-state relations emerged. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The exact meaning and interpretation of this phrase continues to be discussed today.

Early Protests

The first questions raised concerning the legality and wisdom of paying chaplains from the national treasury seems to have come from the pen of James Madison. After writing about the mistake which he felt was made in establishing the practice of having chaplains in the two houses of Congress, Madison continued in his *Detached Memoranda*:

Better also to disarm in the same way, the precedent of chaplainships for the army and navy, than erect them into a political authority in matters of religion.⁴

Also, in writing to Edward Livingston in 1822 he writes:

I observe with particular pleasure the view you have taken of the immunity of Religion for civil jurisdiction, in every case where it does not trespass on private rights of the public peace. This has always been a favorite principle with me; and it was not with my approbation that the deviation of it took place in Congress, when they appointed chaplains, to be paid from the national treasury.⁵

Madison's views notwithstanding, the chaplaincies became a part of the American scene. His position must not have been widely shared as the record reflects little oppo-

sition to the practice of chaplaincies at this juncture in history.

First Congressional Challenges

During the 1840s and 1850s there was a growing criticism of this tradition of a state-paid chaplaincy which culminated in the submission of a number of memorials to Congress signed by citizens of several different states. Included in these memorials were requests to abolish the practice of chaplaincies in the army, navy, West Point, at Indian stations and in both houses of Congress. A portion of the Memorial to the Senate is as follows:

. . . beg and entreat that you will in your wisdom abolish all laws, provisions or resolutions now in force by authority of your body, "respecting the establishment of religion" whereby chaplains to Congress, the army, navy and other public stations are employed by general government to exercise their religious functions and are paid for their service out of the public treasury.⁶

A similar Memorial was submitted to the House of Representatives, but it based its request not only on the First Amendment, but also on Article 6 of the Constitution which states that "no religious test shall ever be required as a qualification to any office or public trust under the United States." These Memorials were referred to their respective Judiciary Committees for study and report. Since these studies are so relevant to the subject of this paper, and because they represent one of the few times that Congress has spoken directly to this issue, portions of the two reports are quoted at some length.

Senator Badger gave the Senate Judiciary Committee's report on January 19, 1853, a portion of which follows:

The ground on which the petitioners found their prayer is, that the provisions of law under which chaplains are appointed for the army and navy . . . are in violation of the first amendment of the constitution of the United States, which declares that "Congress shall

make no law respecting an establishment of religion or prohibiting the free exercise thereof" . . . If Congress had passed, or should pass, any law which, fairly construed, has in any degree introduced, or should attempt to introduce, in favor of any church, or ecclesiastical association, or system of religious faith, all or any of the obnoxious particulars — endowment at public expense, peculiar privileges to its members, or disadvantages or penalties upon those who should reject its doctrines or belong to other communions — such law would be a "law respecting an establishment of religion," and therefore, in violation of the constitution. But no law yet passed by Congress is justly liable to such an objection . . . We have chaplains in the army and navy and in Congress; but these are officers chosen with the freest and widest range of selection — the law making no distinction whatever between any of the religions, churches or professions of faith known to the world. Of these, none, by law, is excluded.⁷

It can be seen from this that the Senate interpreted the "Establishment" clause of the First Amendment as forbidding any preferential treatment of one church over another, and saw nothing unconstitutional about the practice of a state-paid military chaplaincy if it were done on a non-preferential basis.

The House Judiciary Committee reported out later the same year with Mr. Meacham writing:

Two clauses of the Constitution are relied on by the memorialists . . . one of these is the sixth article, that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' If the whole section were quoted, we apprehend that no one could suppose it intended to apply to the appointment of chaplains . . . [the whole article is here quoted] . . . Everyone must perceive that this refers to a class of persons entirely distinct from chaplains. Another article supposed to be violated is article 1st of Amendments: "Congress shall make no law respecting an establishment of religion." Does our present prac-

tice violate that article? What is an establishment of religion? It must have a creed defining what a man must believe; it must have rite and ordinances, which believers must observe; it must have ministers of defined qualifications, to teach the doctrines and administer the rites; it must have tests for the submissive and penalties for the non-conformist. There never was an established religion without all these. Is there now, or has there ever been, anything of this in the appointment of chaplains in Congress or army or navy? . . . We presume that all will grant that it is proper to appoint physicians and surgeons in the army and navy. The power to appoint chaplains is just the same, because neither are expressly named, but are appointed under the general authority to organize the army and navy, and we deem the one as truly a matter of necessity as the other . . . The navy have still stronger claims than the army for the supply of chaplains . . . If you do not afford them the means of religious service while at sea, the Sabbath is, to all intents and purposes, annihilated, and we do not allow the crews the free exercise of religion.⁸

In this report, too, it is interesting to note how the "establishment" clause is interpreted, particularly in light of renewed contemporary interest in it. There is also a note struck here that we shall meet again later in recent Supreme Court decisions — the military chaplaincy is constitutionally necessary to provide for the "free exercise of religion."

These studies by the two branches of Congress did not settle the issue once and for all as we will shortly see, but it did put them on record as to their interpretation of the "establishment" clause of the First Amendment and as to their specific attitude toward the constitutionality and the need for the military chaplaincy.

Post-Civil War History

In the 1870's an organization called "The Liberal League" began an intensive campaign to do away with any and all government involvement in religion. They were

joined in this campaign by The American Secular Union and Free Thought Federation and also by the American Association for the Advancement of Atheism (The Four A's).⁹ In an address given in Watertown, New York on November 1, 1874, a Professor C. D. Farlin listed the *Demands of Liberalism* which were soon printed and given wide publicity, becoming part of the platform of the groups just mentioned. The second demand listed was:

We demand that the employment of Chaplains in Congress, State Legislature, the Navy and Militia, and all institutions supported by the expense of the public, shall be abolished.¹⁰

These groups were unsuccessful in their attempts to get this issue before the courts. However, they did succeed about a half century later. In the 1920s a suit did reach the Federal Court of Appeals in the District of Columbia which was against the Treasurer of the United States, seeking him to stop payment of chaplain's salaries out of the Federal treasury. It was the case of *Elliott vs. White* and was decided by that court on January 9, 1928. The case was dismissed by the court with the following statement.

It is the contention of appellant that the employment of such chaplains constitutes the promotion of religious views and the establishment of religious and sectarian institutions, and as such are in violation of the Amendment 1 of the Constitution of the United States . . . Looking through forms of words to the substance of their complaints, it is merely that officials of the executive department of the government are executing and will execute an act of Congress asserted to be unconstitutional, and this we are asked to prevent. To do so would be not to decide a judicial controversy, but to assume a position of authority over the governmental acts of another and coequal department, an authority which plainly we do not possess. If a case for preventive relief be presented it would be different, but as a taxpayer or citizen the parties have no such case.¹¹

More Recent Cases

To date, no other case testing the constitutionality of the chaplaincies has reached the federal courts. However, since the American Civil Liberties Union has recently changed its policy to one of active opposition to the present arrangement of military chaplains, it is very likely that such a case may be entered in the near future. Studies of the decisions of the Supreme Court which have dealt with church-state issues during the past three decades do not clearly indicate which way such a test case would go. There is a strong thread of "absolute separation" running through these cases as well as many references to the military chaplaincies as legitimate exceptions to the "establishment" clause because they provide the right of "free exercise" of religion which is equally guaranteed under the First Amendment.

First, the "absolute separation" concept can be seen in the *Everson v. Board of Education*, 330 US 1, 1947 (School bus case), where the court stated:

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid *all religions*, or prefer one religion to another . . . No tax in any amount, large or small, can be levied to support *any religious activities* or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. [*italics mine*]

The opinion of the court concluded by stating:

The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach.

Justice Rutledge, joined in his dissent in this decision by Justices Frankfurter, Jackson and Burton, stated that the First Amendment was meant "to create a complete and permanent separation of the spheres of religious activity and

civil authority by comprehensively forbidding every form of public aid or support for religion."

A year later in *McCollum v. Board of Education*, 333 US 203f 1948, Justice Frankfurter, in concurring with the court which ruled that release time religious education in the public school building was unconstitutional, stated, "Separation means separation, not something less. Jefferson's metaphor in describing the relation between church and state speaks of a 'wall of separation,' not a fine line easily overstepped."

In the *Engel v. Vitale* case, 370 US 421, 1962 (Regent's prayer case), Justice Douglas in a concurring opinion stated the following:

The point for decision is whether Government can constitutionally finance a religious exercise. Our system at the federal and state levels is presently honeycombed with such financing. [A footnote at this point lists many examples of such financing, i.e. chaplaincies, "In God We Trust" on coins, "One Nation Under God" in the pledge, tax exemptions for churches, etc.] Nevertheless, I think *it is an unconstitutional undertaking* whatever form it takes. [*italics mine*]

This tone of "absolute separation" was repeated in the *Abington v. Schempp* case where many of these earlier statements were again quoted. Justice Douglas in his concurring opinion stated that the First Amendment "forbids the State to employ its facilities or funds in a way that gives any church, or all churches, greater strength in our society than it would have by relying on its members alone."

If these statements were considered alone, it would appear that the legality of the military chaplaincy is on shaky ground, for if the government cannot use tax money for *any religious activity* no matter what form it may take, how could it pay the salaries of the clergymen in the military chaplaincy and provide chapels for religious worship? However, there is also another thread which runs throughout these cases. Justice Reed, dissenting in the *McCollum* case, lists many areas where the federal govern-

ment has given a form of aid to religion. Among them are the chaplains of Congress and the armed forces. Then he goes on to say,

“The prohibition of enactments respecting the establishment of religion do not bar every friendly gesture between church and state. It is not an absolute prohibition against every conceivable situation where the two may work together . . . Devotion to the great principle of religious liberty should not lead us into a rigid interpretation of the constitutional guarantee that conflicts with accepted habits of our people.”

Our Institutions “Presuppose a Supreme Being”

Then there was the famous statement in the opinion of the court in *Zorach v. Clausen*, 343 U.S. 306, 1952, which stated, “We are a religious people whose institutions presuppose a Supreme Being.” This court found release time religious instruction outside of the public school buildings constitutional. It further stated that the “First Amendment . . . does not say that in every and all respects there shall be separation of church and state.” Later it said further, “. . . we find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence.”

In the *McGowan v. State of Maryland*, 366 U.S. 420, 1961 (Sunday Closing laws), Justice Douglas dissenting, gave recognition to the religious basis of our society by stating, “The institutions of our society are founded on the belief that there is an authority higher than the authority of the state;”.

Abingdon vs. Schempp

With these two themes of “absolute separation” and the recognition of the religious basis of our heritage, we turn now to the case of *Abingdon v. Schempp* which deals most directly with the subject of the military chaplaincy. This court ruled that the Pennsylvania state law requiring that “At least ten verses from the Holy Bible shall be read, without comment, at the opening of each public school on

each school day" was unconstitutional . . . But in making this ruling, the opinion of the court, in its footnote #10, stated,

"We are not of course presented with and therefore do not pass upon the situation such as military service, where the Government regulates the temporal and geographic environment of individuals to a point that, unless it permits voluntary religious services to be conducted with the use of government facilities, military personnel would be unable to engage in the practice of their faiths."

In his concurring statement, Justice Brennan gives a most direct discussion concerning the military chaplaincy.

"There are certain practices, conceivably violative of the Establishment Clause, the striking down of which might seriously interfere with certain religious liberties also protected by the First Amendment. Provisions for churches and chaplains at military establishments for those in the armed services may afford one such example. . . . It is argued that such provisions may be assumed to contravene the Establishment Clause, yet be sustained on constitutional grounds as necessary to secure to the members of the Armed Forces and prisoners those rights of worship guaranteed under the Free Exercise Clause. Since government has deprived such persons of the opportunity to practice their faith at places of their choice, the argument runs, government may, in order to avoid infringing the free exercise guarantees, provide substitutes where it requires such persons to be. . . . Such activities and practices seem distinguishable from sponsorship of daily Bible reading and prayer recital. For one thing, there is no element of coercion present in the appointment of military or prison chaplains; the soldier or convict who declines the opportunities for worship would not ordinarily subject himself to the suspicion of obloquy of his peers . . . The State must be steadfastly neutral in all matters of faith. . . . On the

other hand, hostility, not neutrality, would characterize the refusal to provide chaplains and places of worship for prisoners and soldiers cut off by the State from all civilian opportunities for public communion . . .”

Justice Goldberg, with Justice Harlan joining, states,

“Neither the state nor this court can or should ignore the significance of the fact that a vast portion of our people believe and worship God and that many of our legal, political and personal values derive historically from religious teachings. Government must inevitably take cognizance of the existence of religion and, indeed, under certain circumstances the First Amendment may require that it do so. And it seems clear to me from the opinions in the present and past cases *that the Court would recognize the propriety of providing military chaplains* and of the teaching “about” religion, as distinguished from the teaching “of” religion, in the public schools.” [*italics mine*]

Justice Stewart, dissenting, makes the same point that Justice Brennan made concerning the conflict between the “Establishment Clause” and the “Free Exercise Clause”:

“. . . there are areas in which a doctrinaire reading of the Establishment Clause leads to irreconcilable conflict with the Free Exercise Clause. A single obvious example should suffice to make the point. Spending federal funds to employ chaplains for the armed forces might be said to violate the Establishment Clause. Yet a lonely soldier stationed at some far away outpost could surely complain that a government which did *not* provide him with the opportunity for pastoral guidance was affirmatively prohibiting the free exercise of religion.”

It would appear from this case that the military chaplaincy, provided for by Congress, is not only constitutional, but necessary to ensure that those in the military who depend

upon such a ministry may indeed have the "free exercise" of their religious faith. Though it may be interpreted as conflicting with the "Establishment Clause" it is still necessary in order to provide the opportunity for religious expression guaranteed under the "Free Exercise Clause."

International Status

There is one other legal aspect which is relevant to this discussion — the status of the military chaplaincy in International Law. In the Geneva Convention articles of August 12, 1949 dealing with the treatment of wounded, sick, shipwrecked and prisoners of war, chaplains are mentioned frequently, usually in the terms "chaplains of the armed forces" or "chaplains attached to the armed forces." Such chaplains are non-combatants and are not to be considered as prisoners of war, but are to be returned if captured, or if retained with the view of assisting prisoners of war, they are to be given the freedom and facilities to provide their religious ministrations. They shall continue to exercise their spiritual functions and be free to visit hospitals or work detachments outside the camp where prisoners of war may be assigned.¹²

Volume I of the Red Cross Commentary on the Geneva Convention's attitude toward chaplains states:

On the other hand, chaplains, to be accorded immunity, must be attached to the armed forces. They do not attach themselves. The decisions will rest with the competent military authorities and the relationship must be an official one. Accordingly, ministers of religion who wish to serve in a non-official capacity, are not covered by the Convention, and, until such time as they have been regularly appointed, act at their own risk and peril.¹³

A civilian chaplaincy with no official connection to the military has no legal status under this international agreement.

Congressional Economy Drive

Perhaps one of the most recent comments coming from

Congressional sources dealing with the military chaplaincy issue is found in the House and Senate Committees on Appropriations. Late in 1973 the House committee working on the 1974 Defense Appropriation Bill stated the following:

Considering that many of the military bases in the United States are in or adjacent to cities and towns with religious facilities the need for such a large chaplain corps, and enlisted assistants, appears questionable. The Committee recommends that the service review its requirements for chaplains and chaplain assistants and report to the Committee.¹⁴

When this reached the Senate Committee on Appropriations the following response was made:

Civilian churches can care for some of the needs of service women and men but there are other profound daily needs that the denominational churches are not prepared to identify or meet. This is not the time in our history to diminish the moral and spiritual support which our nation has made available to its military personnel for two hundred years. Ministry to the men and women of our Armed Forces is a specialized ministry that requires identification and loyal commitment to their peculiar needs. While chaplains should be subject to all the manpower justification requirements that the services apply, the Committee does not consider it wise to impose arbitrary limitations on the presumption that someone else will do this important task.¹⁵

Whatever else this indicates, it shows a continuing Congressional interest in and justification for chaplains as a part of our military forces.

One of the questions that is being raised today is whether our country's move to an all volunteer armed force changes the constitutionality issue. Since the burden of compulsion has been removed from military service the question is being asked as to whether the obligation of Government

to provide a military chaplaincy has not also been removed, since the deprivation of free exercise rights is no longer caused by government coercion. It should be noted, however, that an all volunteer military armed force is not new to our country and in fact has been the practice for most of our history. Yet, throughout all these periods of voluntary enlistments, Congress has provided for a religious ministry to military personnel through the military chaplaincy. This does not resolve the legal issue, but it sets it in the proper context as being no novelty to the present scene.

Footnotes

- ¹ R. J. Honeywell, *Chaplains of the United States Army*, Office of the Chief of Chaplains, Department of the Army, 1958, p. 11
- ² A. P. Stokes, *Church and State in the United States*, Vol I (New York: Harper & Brothers, 1950,) p. 269
- ³ J. C. Fitzpatrick, (ed.) *The Writings of George Washington From the Original Manuscript Sources*, Vol V (U. S. Government Printing Office Washington, D.C., 1932) p. 244-245
- ⁴ Leo Pfeffer, *Church, State and Freedom*, Boston, Beacon Press, 1953, p. 217
- ⁵ Gaillard Hunt, (ed.) *The Writings of James Madison*, Vol. IX, G. P. Putnam's Sons, The Knickerbocker Press, 1910, p. 98-103
- ⁶ U. S. Document, 30th Congress, 2nd Sesssion 1848-9, Senate Misc. Doc #2
- ⁷ U. S. Documents 671, 32nd Congress, 2nd Session 1852-3, Senate Reports #376
- ⁸ U. S. Documents 743, 33rd Congress, 1st Session, 1853-4, House Report #124
- ⁹ Stokes, op. cit., Vol III, p. 594
- ¹⁰ C. D. Farlin, "The Demands of Liberalism" (pamphlet) reprint of an address given at Watertown, New York, November 1, 1874 (Kenyon and Holbrook Printers and Bookbinders, Watertown, New York, 1874)
- ¹¹ Elliott v. White 23 Fed 2d 997
- ¹² Geneva Convention of August 12, 1949, Relative to the Treatment of Prisoners of War, Article #33
- ¹³ "Commentary on the Geneva Convention," Vol. 1 (Geneva. International Committee of the Red Cross, 1952) p. 219-220
- ¹⁴ House Appropriations Committee Report on the Department of Defense Appropriation Bill, 1974, p. 57-58
- ¹⁵ Senate Committee on Appropriations Report on the Department of Defense Appropriation Bill, 1974, p. 66

ANNOUNCEMENT REGARDING HISTORICAL STUDY OF THE U.S. ARMY CHAPLAINCY

Several active duty and reserve Army Chaplains have been designated to produce a comprehensive and up-to-date history of the U.S. Army Chaplaincy. This extensive project, assigned by the Army Chief of Chaplains to be under the auspices of the Commandant, U.S. Army Chaplain Center and School, is conceived to be a five-volume, objective and readable account of the development of the Army Chaplaincy from its early conception to the present. All Army chaplains are encouraged to provide historically significant material which they may have at their disposal to the particular research writers for the periods concerned. Please send materials on the periods indicated to:

1607-1791

Ch (COL) Parker C. Thompson
Office of the Post Chaplain
Fort Dix, NJ 08640

1791-1865

Ch (COL) Herman A. Norton,
USAR
The Department of American
Church History
Vanderbilt University
Nashville, TN 37203

1865-1920

Ch (LTC) Earl F. Stover
Historical Office
US Army Chaplain Center and
School
Fort Hamilton, Brooklyn, NY
11252

1920-1945

Ch (LTC) James H. Young
Chief, History Writing Team
US Army Chaplain Center and
School, Fort Hamilton, Brook-
lyn, NY 11252

1945-Present:

Ch (MAJ) Rodger R. Venzke
Historical Office
US Army Chaplain Center and
School
Fort Hamilton, Brooklyn, NY
11252

Similarly, any chaplains who have artifacts which they may consider as valuable contributions to the official U.S. Army Chaplain Corps Museum are encouraged to correspond directly with:

Ch (MAJ) Wayne C. King, Cura-
tor
US Army Chaplain Corps Museum
US Army Chaplain Center and
School, Fort Hamilton, Brook-
lyn, NY 11252

Studies of the Military

Chaplaincy:

Rank, Uniform, Pay and Role

Data on Perennial Points of Concern

By Charles L. Greenwood

Rank, Uniform and Pay

The practice of the military chaplain's wearing the uniform and holding commissioned status with appropriate rank has fluctuated greatly during the past two centuries. In general, the transition has been from the earlier period when chaplains held no rank and wore civilian clerical garb to the present practice of wearing the uniform with appropriate chaplain's insignia and being assigned rank in the military structure. The nineteenth century saw many alterations in uniform custom for chaplains, from the wearing of civilian clerical garb to some form of uniform and many experiments combining features of both. Pay also fluctu-

ated during this period, sometimes being tied to a "relative rank" system and sometimes not. The conferring of rank upon chaplains occurred shortly before the turn of this century, and except for a period from 1918-1926 when the army reversed the procedure, it has remained the policy to this day. The current practice in all services is for chaplains to wear the military uniform, with rank and appropriate chaplain insignia, and to be paid according to the rank he holds.

The policy of having army chaplains revert to a no-rank status during World War I was partially due to the interest and recommendation of General Pershing who cabled the Secretary of War on March 30, 1918:

Believe work of chaplains would be facilitated if they were not given military rank. I have personally held this view for a long time. Many of our principal ministers believe that their relations would be closer if they did not have military titles and did not wear insignia . . . recommend that the matter be given consideration again. Bill now pending before Congress.¹

Bishop Brent, who had helped influence General Pershing in the first place, is said to have later changed his mind when he saw the new system in operation.² There seemed to be widespread disappointment among chaplains, who found that they no longer were given the courtesies they had received previously, nor were they able to get transportation and other necessities needed to do their work properly.³ The order was reversed and rank again restored in 1926.

Several studies have been made since that time which indicate an overwhelming agreement among chaplains and civilian clergy who have at one time served on active duty as chaplains, that rank and the wearing of the uniform are important to any effective ministry in the military. In 1936 the Federal Council of Churches sent out questionnaires to 376 active, reserve and retired chaplains as part of a study of the military chaplaincy. Slightly over one-half replied. This survey revealed that 80% of the chaplains felt that rank was important in relations with

the commanding officer, 85% in relations with fellow officers and 80% in relations with the enlisted men.⁴ The following is a portion of the report that came out of this study:

He (the chaplain) is very much a part of the military or naval establishment. He has, it is true, a strong sense of religious vocation. One cannot read the statements of these men about their calling without being impressed with the authentic pastoral consciousness which they reveal. But the chaplain has quite as definite a sense of 'belonging' to the service and he believes that the wearing of the uniform is essential to his efficiency. He believes that as a civilian he would be an outsider and could not command the same measure of respect . . . It is argued that without rank the chaplain would have little influence with the command and specially with the officers, and could not effectually represent the men in getting attention for their needs.⁵

As a result of this study, the Federal Council of Churches re-affirmed its commitment to the military chaplaincy and continued its work through the chaplaincy commission.

The Federal Council had conducted another survey several years earlier in connection with a more general church-state study. The chaplaincy issue was briefly mentioned in a questionnaire which went out to 6755 civilian ministers and leading laymen in the major Protestant denominations, with 3145 replying. A summary of the findings of this section of the questionnaire is given by William Adams Brown, who was chairman of this committee:

It seems clear that, by and large, both clergy and laymen believe that there must be chaplains for the army, whether with or without officer's rank. It seems equally clear . . . that many of the laymen feel that the YMCA workers and other non-commissioned religious workers were relatively useless during the war, and that, therefore, the only solution for effective work is commissioned officers with rank.⁶

A more recent study conducted by the United Presbyterian Church in the USA in 1964-5 statistically summarizes responses of 258 non-active-duty United Presbyterian chaplains to similar questions. The use of non-active duty chaplains would remove much of the possibility that vested interest might influence replies, yet would ensure answers from clergymen who were familiar with this form of ministry through personal experience as military chaplains. This survey revealed that 88% of those clergymen responding indicated that government pay was not a major factor in their sense of obligation and yet provided an unrestricted ministry to all men; 6% felt that church pay would produce a freer, more loyal ministry; 6% (in effect) asked for more study. To the next question, "Should chaplains have rank, and should they wear the uniform?" the response was as follows: "83% indicated they believed that the chaplain should have rank and wear the uniform as a 'part of the team'; 17% indicated varying degrees of interest in a uniformed system with something other than conventional rank (or no rank)." ⁷ This position paper recognized a military chaplaincy, paid for by the state as a "necessary and tolerable compromise" to enable the state to fulfill its responsibility for assuring free exercise of religion to military personnel and to enable the church to fulfill its responsibility to minister to them in the name of Christ. The tensions and dangers of such a "workable compromise" were emphasized, and the need for constant alertness stressed. The report was adopted by the 177th General Assembly without a dissenting vote on May 24, 1965.

Two sociological studies of the role conflict and role tension inherent in the military chaplaincy have been done in the past twenty years. They will be referred to in more detail in the next section dealing with the role of the chaplain, but are briefly mentioned here as they bear on the question of uniform and rank. The first is an unpublished PhD dissertation by Waldo W. Burchard entitled *The Role of the Military Chaplain*, University of California at Berkeley, in 1953. He found from his sampling of thirty-six active-duty chaplains and thirty-five ex-chaplains, all in the San Francisco area, that although a portion (roughly one-third) of this sampling felt that rank to some extent in-

terfered with their relationship with enlisted men, 81% of the active and 63% of the ex-chaplains felt that military rank was necessary.

Roughly one-third of chaplains and ex-chaplains believe that their rank does (or did), to some extent, interfere with their relationships with enlisted men. Most of those who were aware of interference feel that it is inevitable — that it is inherent in the military system with its graded ranks and its sharp line between officers and enlisted men. Most of them believe that the chaplain can do much to overcome this difficulty and that he can get closer to the enlisted man than any other officer can. As one chaplain expressed it, "It is inevitable that it should interfere, but the extent of the interference is up to the individual chaplain." ⁸

In spite of this recognized problem area in Burchard's sampling,

81% of the chaplains and 63% of the ex-chaplains feel that military rank is necessary to demand the respect of both officers and enlisted men, without which it would be impossible to administer effectively. An enlisted chaplain, they feel, would be disesteemed by both officers and men, and a civilian chaplain would be an outsider, hence unable to make effective demands on the military hierarchy when the occasions arose.⁹

He further notes,

... in spite of whatever drawbacks rank might have for chaplains, it was not thrust upon them. They have fought for it ever since chaplains were appointed to the military service.¹⁰

The other sociological study of role tension in a military chaplaincy (RAF) was done by Gordon C. Zahn and recorded in his book *The Military Chaplaincy (A Study of Role Tension in the Royal Air Force.)* His data comes from

responses of 51 active duty RAF chaplains and 22 retired RAF chaplains. On the question of rank and uniform (the first quote includes only the 37 responses received from personal interviews):

The interview responses revealed in a virtual unanimity that the uniform helps the chaplain but a significant lessening of this conviction as far as rank is concerned. This level of agreement becomes more complete when the focus is reversed: only one of the thirty-seven questioned felt that there was "some" hindrance attributable to the uniform (two others said "it depends on the man") while ten indicated that rank was something of a hindrance, two others a considerable hindrance, and nine gave the "it depends" answer.¹¹

Only four would recommend dropping both rank and uniform while 50 (69.4%) favored (or, at least, had no serious objections to) the retention of both.¹²

As noted already, the majority response favored retention of both rank and uniform. For the most part, the same two major threads of argument run throughout the justifying arguments: identifiability and efficiency.¹³

It is clear from all surveys conducted that chaplains, and civilian clergy who have served as chaplains, feel very strongly that wearing the uniform and holding rank are essential for effective ministry in the context of the military. As Burchard noted, they have fought for it from the earliest days of their history. It takes a tremendous distrust of thousands and thousands of clergymen, past and present, to write off this loud voice of the clergymen who are closest to this ministry to service personnel, as mere vested interest of self-aggrandizement. The fact that so many of these chaplains have stated that they recognize that rank can be a barrier with the enlisted personnel, yet state that rank is necessary to minister effectively in the military structure, indicates some consideration of the ad-

vantages and disadvantages.

The Role of the Chaplain

The role of the chaplain in the military during the very earliest days of our nation's history was clouded by the lack of guidelines concerning qualifications, methods of appointment and primary job assignments for chaplains. For instance, one history of the Navy Chaplain Corps states:

Chaplains selected during the decade following the adoption of the regulations of 1802 were chosen more for their teaching ability than for their experience or training as ministers. Only one of the six chaplains in service on 1 January 1801 is known to have been ordained.¹⁴

The duties of a chaplain were outlined in a letter from the Secretary of the Navy, Paul Hamilton, on 21 February 1811:

The duties of a chaplain in the Navy are to read prayers at stated periods; to perform all funeral ceremonies; to lecture or preach to the crew on Sundays; to instruct the midshipmen & volunteers in writing, arithmetic, navigation, & lunar observation, & when required to teach other youths on the ship.¹⁵

The practice of appointing unordained men to perform the religious functions of chaplains ceased with a policy change in 1823 by Samuel Southard, then Secretary of the Navy, which forbade the appointment of any chaplain who was not an ordained minister. This policy became part of the General Regulations of 1841:

No person shall be appointed chaplain in the Navy, who shall not be a regularly ordained or licensed clergyman, of unimpeached moral character, not exceeding thirty years of age.¹⁶

The Army chaplaincy appears to have had similar teaching role expectations in its earlier years as the only chaplain

retained on active duty following the War of 1812 was assigned the position of Professor of Ethics at West Point with additional duties laid on a few years later in the fields of geography and history.¹⁷

Efforts were made across the years to raise the educational standards for chaplains and to tie them more closely to their churches. Early in the twentieth century (20 October 1906) a Board of Navy chaplains appointed by the Secretary of the Navy, recommended that all new chaplains be graduates of both college and theological seminary, that they receive their denominational endorsement and that they appear before a Board of Navy chaplains assembled to pass upon their fitness for the chaplaincy.¹⁸ Ties between a chaplain and his church were subsequently strengthened, and today the recruitment and endorsement of all chaplains is done by the churches themselves. No chaplain will be accepted for ministry to the military without his/her church's endorsement. No chaplain will be permitted to continue to minister if that endorsement is ever withdrawn. The chaplains' professional credentials or faculties, their power to perform sacramental and liturgical functions, and their authorization to provide religious leadership are derived solely from their ecclesiastical status. The *nature* of their religious ministry is always defined by their church, but the *conditions* of their religious ministry are defined by the context in which they carry out that ministry — by the military organization of which they are a part.

In the last section on rank and uniform, mention was made of two sociological studies of role conflict of the military chaplain. The earlier one done by Waldo W. Burchard, *The Role of the Military Chaplain*, attempts to show that for the chaplain, the role of military officer provides the primary role identification and that this role takes first place in the hierarchy of role obligations.¹⁹ Burchard's first three hypotheses at the outset of his dissertation are:

- 1) That the position of the chaplain does lead to a conflict in roles for the incumbent of that office;
- 2) That the chaplain seeks to reconcile this conflict either

through rationalization or through "compartmentalization" of role behavior;

3) That rationalization of conflict in roles tends to strengthen the chaplain's role of military officer at the expense of his role of minister of the Gospel.²⁰

In regard to these first three hypotheses, Burchard felt that his data supported his propositions that there is role conflict which is reconciled through rationalization and "compartmentalization" and that in the process in most cases the role of military officer wins out over the role of the minister of the Gospel.²¹

The study of Gordon Zahn, previously referred to, is very similar to Burchard's. It is a sociological study of role tension in the military chaplaincy done by one who fully owns his own Roman Catholic pacifist convictions but hopes that these predispositions do not make impossible a degree of objectivity in his work. His target group is the chaplains of the Royal Air Force in England, and his sampling includes 51 active duty RAF chaplains and 22 retired RAF chaplains. His work was published in a book entitled *The Military Chaplaincy* in 1969.

His findings, as far as the chaplain's self-understanding of his role is concerned, lean heavily toward the side of his being a clergyman.

The military chaplain sees himself as a clergyman first, last and always . . .

So complete is the acceptance of the clergyman self-image that the military officer dimension of the chaplaincy, and all that goes with it, tends to be ignored and often will be explicitly denied any measure of significance . . . Although the research data do not afford any basis for testing the extent to which this verbal rejection of officer status holds in actual fact, it was this observer's impression that the verbalizations were taken most seriously by all . . .

The clergyman self-image carries over quite naturally

to the chaplain's definition of his role. He is "pastor" performing the functions and providing the services required of any other pastor, but doing so in the specialized "parish" of the military forces.²²

However, in spite of the chaplains' stated priorities, Zahn sees his data supporting his basic assumptions that tension is present in the role of the military chaplain and "it is most likely to be resolved in favor of the military dimension of the role."²³ This is based on chaplains' responses to methods of protest within the military structure which a chaplain might make concerning a moral dilemma, and his "unwillingness (if not inability) to countenance a possible obligation to counsel disobedience to an immoral command."²⁴ He recognizes that this conclusion is in direct contradiction to the chaplains' own verbal assessment of the issue as noted above.²⁵

Zahn quotes a section of Burchard's dissertation which includes the statement that the chaplain "is responsible to his commanding officer rather than to God," then he adds:

To say that the chaplain "is responsible to his commanding officer rather than to God" is to do less than justice to the men who have taken on this task and to ignore the intentions behind their doing so.²⁶

But then, three pages later Zahn states:

Do we, then, end up with Burchard's conclusion after all? Does the chaplain see himself as "responsible to the commanding officer rather than to God"? To some extent, we can accept a provisional (but partial) yes . . . we can hold that the chaplain will have been formed, through training but to a far greater extent through personal associations and involvement, in a military role and can not fail but be affected by the values and commitments appropriate to that role and general setting in all that he thinks and does. To the extent that he succumbs to the influence of military values and surroundings, he is the less likely to be fully alert, or sensitive, to his continuing responsibili-

ties as a practicing official of the ecclesiastical establishment. To this extent, then, but in a somewhat different mode, we end up in agreement, with Burchard.²⁷

A more recent study of the chaplain's role was done by Alexander B. Aronis in his unpublished PhD dissertation to American University in 1971 entitled: *A Comparative Study of Opinions of Navy Chaplains and their Commanding Officers on Role Expectations, Deficiencies, and Preferred In-Service Education for Navy Chaplains*. Aronis is an active-duty Navy chaplain, so, as with Burchard and Zahn, he has his predispositions on the subject matter, although obviously quite different from the previous authors. One of the strong points of the Aronis research was the wide sampling and the high response to his questionnaire. Questionnaires were sent to all active duty Navy chaplains who were serving under a non-chaplain commanding officer for a minimum period of six weeks — a total of 803 chaplains. Questionnaires were also sent to 471 non-chaplain commanding officers in the Navy who had chaplains working for them for at least a six week period. Usable data was received from 606 chaplains (75.5%) and from 414 commanding officers (87.9%).

Three of the Aronis hypotheses which bear directly on the discussion of chaplain role are as follows:

Hypothesis one. Chaplains consider their clergyman roles more important than their officer roles.

Hypothesis three. Chaplains spend more time in their clergyman roles than in their officer roles.

Hypothesis four. Commanding officers consider the chaplain clergyman roles more important than the chaplain officer roles.²⁸

Part of the questionnaire included six functional roles of the chaplain, i.e., administrator/supervisor, liturgist-preacher-priest, morals and morale builder, pastor/counselor, advisor to commanding officer, and religious educator.

Both chaplains and commanding officers were to rank these functional roles in order of importance for a Navy chaplain, and chaplains were to also mark the order as to time spent in the various roles during a typical week, as well as to mark the order of importance that they would estimate their commanding officers held. A second section listed thirty activities a Navy chaplain is frequently expected to perform. Each was to be rated by chaplain and commanding officer on a rating of 1-6 as to rating of importance attached by evaluator. Two other sections of the questionnaire are not pertinent to this discussion of role of chaplain. The rank-order of chaplains regarding the importance of the six functional roles was as follows:

<i>Functional Role</i> ²⁹	<i>Importance Rank Order</i>
pastor/counselor	1
liturgist-preacher-priest	2
religious educator	3
administrator/supervisor	4
advisor to commanding officer	5
morals and morale builder	6

Since Aronis defined "advisor to the commanding officer" and "morals and morale builder" as "chaplain officer roles," his first hypothesis was strongly supported in that the chaplains listed the four "chaplain clergyman roles" 1-4.

The rank-order of chaplains according to time spent in these six functional roles is as follows:

<i>Functional Role</i> ³⁰	<i>Time Spent Rank Order</i>
pastor/counselor	1
administrator/supervisor	2
liturgist-preacher-priest	3
morals and morale builder	4
religious educator	5
advisor to commanding officer	6

Hypothesis three that chaplains spend more time in clergyman roles than in officer roles was supported by these findings, with only one "chaplain clergy role," i.e. religious

educator, falling below any "chaplain officer role." Of the twenty-two chaplains who broke down the hours and percentages of time spent in each role, it came out that 79% of their time was spent in the first three "chaplain clergy roles," i.e. 40% pastor/counselor, 24% administrator/supervisor and 15% liturgist-preacher-priest. Aronis compares that with Samuel W. Blizzard's well known study of civilian parish ministers where Blizzard found 40% of the minister's time is spent in administration and 25% in pastoral duties. This would indicate that chaplains spend more time in pastoral work and less time in administration than their civilian counterparts.³¹

Turning to hypothesis four, we find that the commanding officers ranked the roles according to importance in the following order:

<i>Functional Role</i> ³²	<i>Importance Rank-Order</i>
pastor/counselor	1
liturgist-preacher-priest	2
morals and morale builder	3
advisor to commanding officer	4
administrator/supervisor	5
religious educator	6

The findings here provided only partial support for hypothesis four. The commanding officers considered two of the chaplain's clergyman roles more important and two less important than his chaplain officer roles.³³

All three of these studies agree in one area, namely, that the chaplains see themselves first and foremost as *clergymen* serving in the context of the military forces. The earlier two find actions inconsistent with this self-evaluation which make them conclude that role conflict between clergymen and military officer is more likely to be resolved in favor of the military officer. The last study concludes quite the opposite, i.e. that the role of clergyman is the chaplain's primary role identification and the one in which he spends most of his time.

Footnotes

¹ R. J. Honeywell, *Chaplains of the United States Army*, Office of the Chief of Chaplains, Department of the Army, 1958, p. 178

- ² *Ibid.*, p. 179
- ³ D. B. Jorgensen, *Air Force Chaplains*, Vol I, Office of Air Force Chaplains, 1961, p. 29
- ⁴ Clifford Drury, *The History of the Chaplain Corps, U.S. Navy* Vol I, Washington D.C., Bureau of Naval Personnel, 1949, p. 220
- ⁵ *Ibid.*, p. 221
- ⁶ William A. Brown, *Church and State in Contemporary America*, (New York, Scribner's, 1936), p. 163
- ⁷ Questions 4 and 5 of the Appendix of "The Position of the United Presbyterian Church in the USA on the Practice of Having Ministers of our Church Serve as Military Chaplains Paid by the State," 1965
- ⁸ Waldo W. Burchard, *The Role of the Military Chaplain* (unpublished PhD dissertation, University of California at Berkeley, 1953), p. 238 (hereinafter cited as Burchard).
- ⁹ *Ibid.*, p. 231
- ¹⁰ *Ibid.*, pp. 157-8
- ¹¹ Gordon C. Zahn, *The Military Chaplaincy (A Study of Role Tension in the Royal Air Force)*, University of Toronto Press, 1969, p. 97, (hereinafter cited as Zahn).
- ¹² *Ibid.*, p. 98
- ¹³ *Ibid.*, p. 99
- ¹⁴ Drury, p. 18
- ¹⁵ *Ibid.*, p. 24
- ¹⁶ *Ibid.*, p. 63
- ¹⁷ Harvey G. Cox, (ed.) *Military Chaplains*, American Report Press, New York, 1971, From chapter 1 by George H. Williams, p. 26
- ¹⁸ Drury, p. 143
- ¹⁹ J. Milton Yinger, (ed.), *Religion, Society and the Individual*, Macmillan, New York, 1957, Part 2, chapter 37 by Waldo W. Burchard, p. 598 (hereinafter cited as Yinger).
- ²⁰ Burchard, p. 35
- ²¹ Yinger, pp. 597-8
- ²² Zahn, pp. 232-4
- ²³ *Ibid.*, pp. 240-1
- ²⁴ *Ibid.*
- ²⁵ *Ibid.*
- ²⁶ *Ibid.*, p. 238
- ²⁷ *Ibid.*, p. 241
- ²⁸ Alexander B. Aronis, *A Comparative Study of the Opinions of Navy Chaplains and Their Commanding Officers on Role Expectations, Deficiencies, and Preferred In-Service Education for Navy Chaplains* (unpublished Ph.D. dissertation, American University, 1971), p. 10-11, (hereinafter cited as Aronis).
- ²⁹ *Ibid.*, Table 6, p. 75
- ³⁰ *Ibid.*, Table 8, p. 84
- ³¹ *Ibid.*, pp. 86-87
- ³² *Ibid.*, Table 9, p. 89
- ³³ *Ibid.*, p. 88

THE TWO (OR THREE) MINUTE SERMON



(Note: On April 21, 1974 the Editor participated in a rousing service of celebration and thanksgiving for Dr. Cleland's ministry, held in Duke University Chapel, Durham, N. C. Since 1957 he has contributed 86 of these columns on preaching to The CHAPLAIN.)

By James T. Cleland

ONCE upon a time, I believed that a sermonette was something delivered by a preacherette. Now, I'm not so sure. For there is a unique type of short sermon evolving, thanks to the telephone. Here are two f'rinstances.

The first was brought to my attention by a minister in Maine, unknown to me when he wrote his B.D. thesis on my use of sermonic illustrations. A paragraph from a letter which he wrote me last year reads: "The study of your sermons has helped me tremendously in the pulpit. But by sheer accident, the most successful part of my ministry has been with the un-

seen little people of our community. Our church has instituted a 'Dial-A-Children's Story' which can be reached by day or night — a three-minute children's story which has received national attention in newspapers and also New England T.V. and page 66 of Feb. issue of *McCalls* magazine. My original stories are — half are Bible stories with a lot of imagination — the other half — fun stories with a moral. I receive approximately 700 calls a day. 'Try it, you'll like it.'

The second is from the *Scottish Sunday Express*, dated last April, part of a news story: "When the

telephone rings in the darkness of a Scots church vestry, an answering machine gives a two-minute sermon that has brought reassurance and confidence to thousands of people. In the two-and-a-half years during which the two-minute sermon has been operating at Coats Memorial Baptist Church, Paisley, there have been more than 35,000 calls. And many of the people who dial a sermon have written letters of appreciation to the minister. The service costs more than £100 a year in telephone rental and advertising, but this is offset by the donations of people who want to help the scheme. Says the minister: 'I felt there was a place for such a service and it has proved successful.' "

Here, then, are two success stories on telephoned good news, one in New England and the other in Lowland Scotland, one minister a Congregationalist, the other a Baptist. It may well be that you, too, have experimented successfully with the innovation. It ought to be a "natural" on a large military reservation where there are several chaplains who can pool ideas and resources — and who have an abundance of telephones.

I wonder if I would be any good at this kind of thing: an abbreviated homily. It would have to be only for adults, because children baffle, bam-boozle and outwit me. So let this Presbyterian now try his supposed homiletical know-how on the minute sermon: two efforts, one from the O.T. and one from the N.T.

IT IS neither historically accurate nor spiritually healthy for us to be of the opinion that all servants of God are, or should be, cast in the same mold. Recall Abraham, Isaac and Jacob — a father, a son and a grandson — who worshiped the same God. Even more important, the same God acknowledged these three men as his devotees, and he let them be what they were: each an individual in his own right, and each a quite different person from the others.

Abraham was a pioneer, a man of itching feet, who broke trails for others to follow. He was the soul of generosity. Think of his treatment of Lot, his nephew, whom he allowed to claim the more fertile land though, by seniority, the territory was rightfully Abraham's. He was devoutly religious. So far as I know, he is the only person in the Bible who is known as "the friends of God." Paul looked upon him as "*the* man of faith."

Isaac was a stay-at-home, a neutral gray kind of person, who had but two adventures in his life: one when he found his wife, and one when he almost lost her. He was a gentle soul, more or less henpecked by everyone. He was a religious conservative, who did nothing exciting for God — but he was God's man — this despite his traumatic boyhood experience as Abraham's intended sacrifice.

Jacob was an entrepreneur, *the* horse trader of the Bible, who even tried to get God into a partnership by offering him 10 per-

cent of the gross receipts, if God would do all the work. He was also a rascal, who cheated his father, defrauded his brother, and tricked his uncle. Yet he was a man of religious sensitivity. Think of the Bethel story and the Peniel story. God even changed his name to Israel.

Yes, these three different men had the same God, and the same God had these different men. He is still ready, today, to use a person as he, she, is, provided that person places his, her, unique qualities under the direction of God's will and love. It is what a child of God is supposed to do. Which of the three are you?

NOW, for the New Testament sermonette, let us turn to the misentitled story: "The Parable of the Prodigal Son."

Have you—who have just phoned me—ever thought that a better title for "The Parable of the Prodigal Son" would be "The Story of Two Lost Boys"? One was lost in the "far country." The other was lost at home. He was in worse shape than his young brother. One can recover from the sins of the flesh—from "riotous living." The stone-broke spendthrift did. He came home, ready to renounce his sonship and to ask for a servant's job. You remember the outcome. Everyone was in a state of blessed euphoria, except for the elder brother and the fatted calf. The benighted big brother did not even know that he was *at home*, that he owned the joint. His father had to tell him:

"Son, thou art ever with me, and all that I have is thine!" Here is a son—an elder son, at that—who behaves as if he were a servant. He was a "good" man, the kind of legalistic, moralistic, upright soul who caused the little girl to pray: "O God, make all the bad people good, and all the good people nice." Amen (twice). The elder son was a Pharisee, the backbone of the Jewish kirk, whose righteousness was so often the vice of a virtue. It is worthwhile remembering, even today, that Jesus was more upset by the sins of omission than by the sins of commission.

Returned young brothers can become saints, like Augustine and John Newton. And one elder brother became the belated prince of apostles: Paul. The parable can become a miracle today. Do you know why? Because the chief character is the father God, who cares for both his lost boys—and for their perplexed sisters—even here, far away from Palestine. He, therefore, cares for us. That is the good news.

I wonder if I really say more in the 20 to 24 minutes allotted to the sermon in the Duke Chapel than I have in these two-minute (more or less) homilies. But to be honest with you—I would not like to have to prepare one of them each day, every day, world without end, reprieve or rest. However, go to it, you younger denizens of a world of amazing gadgets and thingumabobs. And the Lord be with you and bless your efforts!

THE END

Lay Leadership Training

By Nathan M. Landman

(The following article deals with specific requirements of the Jewish community in the military. It is hoped, however, that other faith groups and smaller denominational units finding some parallel in the situation they face, will be able to benefit from the proposals herein presented. The opinions stated are solely those of the author. Ed.)

THE Jewish military chaplaincy today is at a crossroads in its history. The establishment of a totally volunteer service community means that there will be a marked decline of Jews in uniform — and consequently, a decrease in the number of Jewish chaplains to serve them.

An examination of the situation in Europe should provide a fair model for the problems confronting Jewish chaplains globally. There are currently six Army and three Air Force Jewish chaplains serving USAREUR and USAFE. While Army Jewish chaplains generally work out of large installations such as Frankfurt, Heidelberg, or Kaiserslautern, they also serve smaller units usually within a 50-mile radius of their home base. In contrast, Air Force Jewish chaplains, who are stationed at Ramstein and Wiesbaden Air Base, Germany, and Lakenheath, England, have a "circuit-riding" mission which takes them as far north as Oslo, Norway, south to Torrejon Air Base, Spain, and Brindisi, Italy, and as far east as Adana, Turkey. Except for small communications units, the Jewish population at Air Force bases in Europe range from 10 to 75 personnel plus dependents.

Some of the bases are visited by a Jewish chaplain only semi-annually or annually. It is possible, that beginning this summer, Army Jewish chaplains in Europe will be reduced to five, the Air Force to two. Under these circumstances, the prospects of providing more than an overall token ministry to Jewish personnel are very slight.

The concept of "Jewish coverage" which has been in operation for the past two decades, is no longer adequate. Ten years ago, while stationed in France, I had eight installations to serve; none were visited less than quarterly, two received monthly coverage, and one, five visits a year. At the time there were four additional Air Force rabbis also stationed in the European theater. Under such conditions, it was possible to maintain continuity at the various installations on the "circuit."

Under present circumstances, and even more so should there be a further reduction of available Jewish chaplains, such continuity as existed a decade ago is virtually impossible.

A New Approach Is Needed

Nothing short of a new approach to meeting the needs of Jewish personnel must be implemented. Top priority must be given to the development of effective lay leadership training programs, so that in as many military communities as possible, a qualified lay leader is on hand to provide a basic educational and worship program for Jewish personnel. The Jewish chaplain should be primarily engaged in organizing and following up on-going lay leadership training programs on a regional basis both overseas AND in the CONUS. This does not minimize the pastoral role of the rabbi, nor does it remove him from contact with individual Jewish personnel at the various installations he visits. On the contrary, the more involved the lay leader is in developing a program for his community, the more he is able to call to the attention of the visiting chaplain the pastoral needs of his people, and the more effective the rabbi's visit becomes.

As long as the knowledgeable Jewish lay leader is on hand, there are few occasions outside of life-cycle events, which he cannot serve. But, he must be kept abreast of resources which he can utilize. In addition, there must be opportunities to share the experiences that lay leaders have had, so that improvements may be constantly made.

Toward this end, I envision, for example, the establishment of regional training conferences in each geographical area of the CONUS, using local resource people, to qualify

Jewish lay leaders to operate educational programs for children and adults, to learn how to conduct worship services, and to see that the personnel receive the humanitarian services they require. Thus, the Jewish chaplain would not only make periodic visits to units in his region for religious ministrations, but would oversee the efforts of the individual lay leaders to implement active programs at their home bases.

Regional Supervision of Trained Laymen

The day of the circuit-riding chaplain, who gives a one-shot sermon, calls on his personnel, and happens to be present when an occasional congregant requires a sympathetic ear, must give way to a new concept of regional supervision of laymen-led programming. Under such a concept, every installation that can assemble ten persons, can provide a focus for the development of Jewish communal life. The rabbi who visits the installation, can more effectively minister to the needs of his people because the lay leader will have his hand on the pulse of the community.

Within the CONUS, there are myriads of opportunities to use college and university settings for setting up conferences. Resource persons abound in almost every sizable city, whose services could be used to enrich a training program. Qualified lay leaders who have attended training sessions and successfully implemented what they have learned, should be profiled for further leadership roles when they experience a change in assignment. The development of leadership is important in every walk of life. When laymen rise to the challenge of religious leadership, the possibilities of elevating the moral and spiritual stature of the military community are greatly enhanced.

The development of lay leadership training in every faith group and denomination, large or small, is a whole field of chaplaincy service that is just opening up. It needs to be encouraged and expanded wherever possible. I imagine that with the services moving toward the concept of more mobile, smaller unit operations, much that applies to Jewish chaplaincy requirements would also apply to the future pattern of service communities for Christian groups as well.

THE END

Interim Report on Denominational Studies of Ministry to the Armed Forces

Mandates Given Task Forces in Four Churches

By Edward I. Swanson

IN an interim report to the General Commission at its Spring meeting the Rev. S. David Chambers, Assistant Director of the Presbyterian Council for Chaplains and Military Personnel, said that formal studies of different modes of ministry to military personnel have been initiated at the national level by four major denominations, The United Church of Christ, The United Presbyterian Church, The United Methodist Church, and the Protestant Episcopal Church. All have sent their clergymen into the Federal chaplaincies throughout their history and continue to do so. The United Presbyterian Church conducted an important study in 1965; the Episcopal Church has not done so before.

All of these initiatives stem from the nation's Southeast Asia involvement and reflect the concerns of diverse groups within each denomination. Some hold that the chaplaincy as it now exists is hopelessly inadequate and/or compromised. Others point out that the chaplaincy has evolved through the years and that there is no reason to suppose that its evolution should cease; a period of reevaluation of existing structures has followed each of our wars.

The only denomination to report its task force findings to date is the United Church of Christ. (Cf. The CHAPLAIN, Fall Quarter, 1973, pp. 6-19.)

The texts of the mandates given the United Presbyterian, the United Methodist, and the Episcopal Task Forces appear on pages 59-63. All three are to report at denominational conventions in 1976. Now revising its study, the UCC Task Force will present its findings to the General Synod in 1975.

In addition to monitoring the denominational studies, Mr. Chambers' committee reported on recent statements about the chaplaincy by the American Civil Liberties Union (cf. The CHAPLAIN, Fall, 1973, pp. 20-21) and on other supplementary ministries, viz. The Prison Visitation Service to War Objectors, the Ministry to Service Personnel in East Asia (MSPEA), and the Ministry to Vietnam Era Veterans, the latter of which are National Council of Churches programs. In receiving the Report, the Commission instructed its committee to continue its work and to offer any desired assistance to the denominational task forces.

Mr. Chambers chairs the Commission's continuing Committee on New Modes of Ministry. Other committee members are Mr. Floyd Robertson, National Association of Evangelicals, the Rev. Leon A. Dickinson, Jr., United Church of Christ, The Rev. M. Douglas Blair, United Methodist Church, and the Rev. Sheldon Howard, Free-Will Baptists, North Carolina State Convention. Texts of three task force mandates follow:

United Presbyterian

The 184th General Assembly adopted in the report of the

standing committee on Church and Society a recommendation for a new study on the chaplaincies and the church's ministry to armed forces personnel. The impetus for the proposal was brought to the Assembly by theological students who introduced their concern for reevaluating the ministry to service personnel. The study is to be carried out by Church and Society in conjunction with the newly formed Pan-Presbyterian Council and in consultation with the office of the General Assembly.

The entire text of the recommendation follows:

"Given the current ferment in society and concern about ministry with a great variety of persons in the armed forces; and recognizing that military chaplains and the Department of Chaplains and Service Personnel have often shown commendable sensitivity and willingness to take risks in ministry; and responding to growing ecumenical interest in exploring alternate modes of ministry to service persons; and noting that military chaplains experience conflicts of accountability to church authority and military authority; and without questioning the need for ministry with persons in the Armed Forces:

The Standing Committee on Church and Society recommends that the Council on Church and Society, in cooperation with the newly formed Presbyterian Council for Chaplains and Armed Forces Personnel, in consultation with the office of the General Assembly, conduct a study of ministry to the Armed Forces, incorporating the following dimensions:

1. Attention to the adequacy and flexibility of ministry to men and women who question their participation in military service.
2. Evaluation of experimental ministries with persons in the Armed Forces.
3. Evaluation of process of selection of new chaplains and training and support of active chaplains.
4. Examination of potentialities for community social involvement in Armed Forces ministry, in light of General Assembly pronouncements and ecumenically-developed statements of social policy.
5. Such a study to be done with ecumenical and international scope in so far as feasible.

The Council on Church and Society is requested to report progress to the 185th General Assembly (1973) and to complete its report by the 186th General Assembly (1974)

The Standing Committee on Church and Society further recommends that the Department of Church and Society and the Department of Chaplains and Service Personnel co-operate in developing experimental programs for alternate modes of ministering to persons in the Armed Forces.

Episcopal

A RESOLUTION INTRODUCED IN THE HOUSE OF BISHOPS BY THE BISHOP OF EASTERN OREGON, THE RIGHT REVEREND WILLIAM B. SPOFFORD, JR., ON BEHALF OF THE BISHOP FOR THE ARMED FORCES AND THE EPISCOPAL PEACE FELLOWSHIP (The 64th General Convention, Louisville, Ky., October, 1973)

Whereas, the effectiveness of the Church's ministry is enhanced by a continual reassessment of the structures through which it is carried out to insure that these structures do in fact facilitate the personal and corporate ministry of those who are called by Christ to His service; and

Whereas, the Episcopal Church has, since the earliest days of the Republic, ministered notably to men and women serving in the Armed Forces of the United States and their dependents; and has responded significantly to this great missionary opportunity; and

Whereas, it is appropriate in the aftermath of the Vietnam War to evaluate anew the effectiveness of the present American chaplaincy system and the participation of over 400 Episcopal clergymen therein, a reassessment essential to the further evolution of a sound and useful chaplaincy structure and one currently being undertaken also by other Communion, notably the United Presbyterian Church and the United Church of Christ; and

Whereas, a large number of civilian congregations of this Church now minister to and receive substantial support from the over 100,000 Episcopalian members of the Armed Forces; now therefore be it

Resolved, the House of Deputies concurring, that the 64th Gen-

eral Convention of the Protestant Episcopal Church request the new Presiding Bishop and the President of the House of Deputies jointly to appoint a Joint Commission on Ministry to Armed Forces Personnel, to be comprised of persons deeply concerned with both the weaknesses and the strengths of the present chaplaincy and who represent varying perspectives concerning it; and that said Commission evaluate, in consultation with the Advisory Council of the Suffragan Bishop for the Armed Forces, the effectiveness of the present chaplaincy, and that it report its recommendations to the 65th General Convention.

The Commission is to consider particularly:

- 1) The nature and functions of the military chaplaincy (including the Civil Air Patrol and Veterans Administration Hospital chaplaincies) as institutional forms of ministry.
- 2) The Constitutionality of the present military chaplaincy, insofar as this affects opportunity for ministry.
- 3) The viability of alternate forms of ministry to military personnel.
- 4) The administrative and pastoral role of military chaplains with respect to military personnel who profess to be conscientious objectors; and, be it further

Resolved, that said Commission consist of four bishops, four clergymen, and seven lay persons, including representatives of both military and civilian churchpeople.

United Methodist

(Assignments made to the 1972-76 Commission to Study the Ministry, Revisions and Amendments, pp. 7-8)

Conclusion

The study of the ministry of The United Methodist Church is never done. It must, of necessity, be more of an ongoing process than a "once-and-for-all" resolution of the problems confronting our ordained ministry in a rapidly changing world. Our final recommendation, then, is that the General Conference authorize a continuing study of the ministry, with special attention being given to reviewing and evaluating the progress of the seminaries in carrying out the recommendations of this report and in meeting the criteria set forth herein.

We therefore recommend that the General Conference of the United Methodist Church establish a quadrennial commission to

continue the study of the ordained ministry of the church, with particular emphasis on:

1. Review and evaluation of the progress of the seminaries in carrying out the provisions of the 1968-72 report as they may be adopted by the 1972 General Conference.
2. Continuing education — its growth and development
3. Enlistment, education, ordination and appointment of women to the ordained ministry.
4. The meaning of ordination and the covenant relation as defined in Paragraph 331 of the 1968 *Book of Discipline*
5. **Special appointments including professional chaplaincies.**

We further recommend that this commission shall be appointed by the Council of Bishops and shall consist of twenty-nine members, appointed in light of jurisdictional considerations with adequate representation of women and minority groups: five bishops, one of whom shall be its chairman; five ministers; eight lay persons, five representing the jurisdictions and three at large; six members of the Board of Higher Education and Ministry, Division of the Ordained Ministry and the Division of Chaplains and Related Ministries, one of whom shall be the chairman of the Division of the Ordained Ministry; and five seminarians from United Methodist seminaries elected annually by the commission. It is expected that the commission will consult regularly with the Association of United Methodist Theological Schools, the staff of the Divisions of the Ordained Ministry and Chaplains and Related Ministries and such other consultants as required. Staff services shall be supplied by the Divisions of the Ordained Ministry and Chaplains and Related Ministries, and funding shall be supplied by the Division of the Ordained Ministry.



UN Chaplains in the Middle East

By D. R. Blair

A CHAPLAIN in the armed forces in the Middle East could belong to one of four of the world's major religions. He could be a Hindu serving with the Nepal troops, a Moslem working with Indonesian, Ghana or Egyptian Forces, a rabbi with the Israelis, or a Christian.

A contingent like the Ghana battalion has both a Moslem and a Christian chaplain, and these two are friends and work closely together. Since the Moslem Holy Day is Friday, the Christian chaplain holds Padre Hours the same time as the Moslem Service of Worship in the interest of some degree of uniformity. The Ghana Christian chaplain has been using the Canadian military Divine Service Book in his conduct of worship. This same book was also used by the Swedish chaplain at a memorial service for two Finnish soldiers who died in peacekeeping duties. (See photo, p. 66) The Swedish chaplain was replacing the Finnish

Swedish Chaplain Carl Gustaf Hjalmarson conducts a Memorial Service for two Finnish soldiers killed by a mine explosion. Beside him is the Commander of the UN Emergency Force, Middle East, Lt General E. Siilasvuo of Finland.



Truck convoy of the Irish Contingent crossing the Suez Canal on its way to Rabah where there is a control center of UNTSO. Rabah is about 50 kilometers east of the Canal.

chaplain who was on rotation at the time. The Canadian chaplain also replaced the Ghana chaplain for the conduct of worship with his contingent when the latter was called elsewhere. The Canadian Protestant chaplain has also assisted in the conduct of mass with a Roman Catholic priest of the Irish Forces. An Indonesian major, Benni Silalahi, has read scripture at Canadian worship services. Although this is all difficult to follow, it at least gives some picture of the eagerness among contingents and their chaplains to respect and share each other's religious experience.

The chaplain to the Panama Forces is a Roman Catholic, a tall, impressive, very popular padre who has the rank of major. He is also the holder of the black belt in judo which cannot but add to his effectiveness with men who face rigorous physical training.

THERE are two Roman Catholic priests with the Irish Battalion and, like the Irish everywhere, they are gifted story tellers. They spend considerable time with troops at the forward UN outposts, and a special bond exists between them and the men. They wear the uniform, but have

no rank and receive the same modest stipend whether they serve with the army for one year or twenty. The priests are addressed as "Father," but on occasion one also hears affectionately hailed as "Patty."

The Swedish Protestant chaplain has shared worship service with the Austrian Roman Catholic chaplain. The Swedish chaplain, Carl Gustaf Hjalmarson, is a tall, friendly soldier who finds himself in an unusual setting. He is the civilian pastor of a Lutheran church over one thousand years old in the north of Sweden. There he also serves as a reserve chaplain in the Navy. Since there is only one full-time chaplain in the Swedish Forces, they must, when called to duty outside the country, call a man from his civilian pastorate and seek to meet his duties while he is absent. Carl wears no rank and spends three days a week at the forward outposts.

The Battalion from Nepal did not bring a Hindu pastor on this assignment, but they have twenty-five regular soldiers who belong to a Hindu priestly caste. Since these men are also excellent cooks, their talents are often employed in this respected calling. Their rank could be any rank from private to officer. They are expected to perform any task that a soldier is called upon to do.

IN the Israeli Forces the chaplain supervises the preparation of food and provides religious services where a synagogue is available. No religious services can be provided in tents or in open areas, but the chaplain can, where sufficient numbers are present, rely on regular attendance at worship, for a synagogue can readily be constructed.

The new chaplain for the Finnish soldiers has been described as "beloved by the troops." He holds no rank and was called into the forces for six months from a civilian parish. There are six chaplains in the Finnish Forces who serve solely with the military forces.

The Christian chaplain for the Ghana soldiers is an athletic forty-nine year old chaplain with a long career in the military. He is Major Addae-Kyereme. He says his duties include many assignments in the Welfare Officer role. From the day of their arrival in the Middle East he and other members of his contingent have been anxious to establish



Finnish soldiers attending a church service in the Anglican church in Suez City. Seated in the foreground is an Egyptian officer.

close ties with members of all contingents. Major Addae-Kyereme preached a sermon at a Canadian worship service. At a Ghana Holy Communion service this writer and the Ghana chaplain shared in the serving of the sacrament. The Moslem pastor (called an "Immam") has the rank of Warrant Officer, as do all Moslem pastors in the forces except for the Senior Immam in Ghana. He travels with and shares a tent with the Regimental Sergeant-Major.

I N the Egyptian military a chaplain may be Moslem or Christian. He wears the uniform, but has no rank. Some Egyptian soldiers carry their prayer rug with them in their kit. Having the rug or mat is not a necessity, for what is required is the cleaning of hands, head and feet and the cleaning of a place to worship. This writer has seen a solitary Egyptian soldier standing amid wreckage as he faced toward Mecca and made his prayers in the late afternoon. In the midst of the destruction he had found a flat

piece of concrete and had cleaned it and made a place for prayer.

In the Austrian Army a Protestant or a Catholic chaplain may conduct the standard military service of worship for all the troops. This contributes to a valuable unity. Each denomination still maintains its own sacramental dispensations. A chaplain wears rank, but on the sleeve of his uniform, which sets him apart from a regular officer who wears rank on the shoulder. The chaplain is assigned to districts instead of units and also fulfills the duties of Welfare Officer and is reputed to be a very busy individual.

In the Indonesian Army the chaplain is a Moslem who also acts as a liaison with other religious bodies to assist Christian and Hindu soldiers in the fulfillment of their religious obligations. He holds rank and is a conscript from a mosque. Religious services are held in a tent or in the open with soldiers bringing their own prayer mats or a clean white sheet.

WHERE feasible, some moves are being made to establish regular services of worship which combine members of different United Nations Contingents. The sharing already put into practice has led to some experiences that servicemen have valued. Where differences in religion make this impossible there are still available ideas on carrying out chaplaincy duties. Of equal value is the chance to gain insight into some of the major religions of the world.

The two principal cities involved in the Middle East conflict, Cairo and Jerusalem, bear a marked similarity. On their streets you can find people in a multiplicity of patterns of dress, those of ancient origin as well as modern, those which represent the dress of one part of the country with its customs and those of another. Beneath the dress, however, is a person who is basically identical with any other person. They have bones, sinew and muscle in the same form, and they have similar hopes, dreams, fears and needs.

THE END

"His influence was very great."

A Chaplain and His Descendents

By Earl F. Stover

MAJOR General Richard H. Groves is usually introduced these days as the Chief U. S. Army Engineer of the North Atlantic Division, but when his father was still alive, he was often introduced as his father's son. His father was Lieutenant General Leslie R. Groves, Jr., the distinguished Army engineer and Director of the historic Manhattan Project of the 1940s. Recently, however, he was introduced for the first time as the grandson of Chaplain Leslie R. Groves, Sr., "one of the finest chaplains ever to serve in the Army."

This introduction was appropriate, because the audience was the staff, faculty and students of the U. S. Army Chaplain School at Fort Hamilton, New York. Yet, when Chaplain (Colonel) Chester R. Lindsey, the school commandant, said "one of the finest chaplains ever . . ." the audience appeared to show interest but also seemed to have a "show me" look on its collec-

tive face. The commandant, however, was prepared for this reaction. He had done his homework and presented a brief account of the ministry of Chaplain Groves, highlighting his overseas service and his willingness to share the hardships and dirty work of the soldiers in his unit.

CHAPLAIN Groves resigned from his pastorate at the Sixth Presbyterian Church of Albany New York in 1896 and in less than two years he was on his way to Cuba with the 8th Infantry Regiment to participate in the Cuban campaign of the Spanish-American War. He was there only one month — from June 22 to July 22, 1898 and military operations taught him the difference between being a post chaplain and a combat chaplain. He reported that he held services as conditions permitted and which consisted of familiar hymns, prayer and "a talk that could hardly be called a sermon." He



Chaplain Leslie R. Groves, Sr.



Lt. Gen. Leslie R. Groves, the Chaplain's son and head of the Manhattan Project in WW II.

also reported that he served as a mailman; was entrusted with messages of the sick who feared they would not recover and wrote letters for those unable to do it themselves; and administered first aid to the sick and wounded.

It was his commander, however, who reported the quality of Chaplain Groves' Cuban ministry, and he put it in writing in the chaplain's efficiency report of 1899. He said that Chaplain Groves was "one of

the true heroes of the Santiago campaign . . . By exposure and overwork he was stricken with yellow fever in the post camp Siboney, and while weak and ill, as showing his character, he helped to drag corpses to graves and shoveled in earth when the volunteer soldiers, through fear of contagion, refused to do it. He has not yet recovered from Cuban malaria."

Chaplain Groves left Cuba on the "Transport Concho," and a reporter who happened to be on the ship wrote that the chaplain had been "terribly afflicted" by yellow fever; that he was one of the "most afflicted men on the entire ship of fever-stricken souls"; and that with "disease withering him and death looking him in the face," he would stagger out on the deck and go down into the hold to perform the last rites and do the military honors above dead heroes" before they were committed to the sea.

WHEN he arrived in the United States, he received orders to take a leave of absence to convalesce at his mother's home in Clark Hills, New York, and he began to recover. Several months later, he and several other chaplains received orders for the Philip-

pine Islands where American troops were engaged in a guerilla war with the forces of insurrectionist Emilio Aguinaldo. Three of these chaplains evaded this duty by retiring or pleading sickness and received bad publicity in the newspapers — even the *New York Times*, but Chaplain Groves made preparations to go. Even though he was still weak from his bout with yellow fever and malaria, he did not want to be numbered among the “sick chaplains.” His commander wrote that he “would cheerfully go to the leper colony if he thought it was his duty.”

He reported his ministry with the 14th Infantry Regiment in the Philippines in much the same modest way as he had in Cuba: Church services, 36; prayer meetings, seven; Bible classes, six; and visits, 233. He never mentioned that he had to travel from service to service from five to 15 miles through hostile country on horseback. It remained for his commander, Brigadier General A. S. Daggett, to say several years later that Chaplain Groves visited the companies “regularly every week, and worked with the men in a commonsense, tactful way, and won their esteem. His influence was very great.”



Maj. General Richard H. Groves, the Chaplain's grandson.

YET, it was probably in China that his ministry made its greatest impact. His regiment went there in 1900 as part of the China Relief Expedition whose mission was to turn back the (Boxer Rebellion.) Major General Adna R. Chaffee, the commander of the expedition, said that he was not acquainted with any chaplain “so worthy of distinction” as Chaplain Groves. His service was of such high quality that he was recommended for the

Medal of Honor, but the examining board downgraded the recommendation to an honorable mention.

Fourteenth Infantry Regiment Commander Daggett's reports explain why Chaplain Groves was recommended for the Medal of Honor. Daggett said that China's fierce sun caused American troops to faint on the road by the hundreds and that 40 ambulances could have been filled. He also said that Chaplain Groves was "always in the right place at the right time" and that "these suffering men found a friend" in him. "He was mounted," said Daggett, "but oftener a soldier was on his horse than himself. He was constantly in attendance on the severest cases, giving such aid as was possible. He would generally arrive at the bivouac of his regiment hours after it had gone into camp for the night . . . and yet be ready for the early start in the morning.

Such conduct needs no comment." Daggett also reported that once the fighting started Chaplain Groves "was untiring night and day in administering to the wounded."

Shortly before his retirement from the Army in 1918 for disability in the line of duty, Chaplain Groves received an efficiency report which said that he was "a man of high ideals whose influence for good is wide-spread." These words pretty well sum up the story of his chaplaincy, and as his former commander said, "Such conduct needs no comment."

Major General Richard H. Groves had probably heard all this about his grandfather, but he appeared to enjoy hearing it again and being introduced for the first time as Chaplain Groves' grandson. The chaplains in the audience were also glad to hear it for the first time, because it gave them a better understanding of their heritage and another ideal.

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The Military Ordinariate of the Roman Catholic Church is now located at 1011 First Ave., New York, N.Y. 10022. The Military Chaplains Association's new address is 7758 Wisconsin Ave., Suite 401, Washington, D.C. 20014.



20,000 die of gunfire annually

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The USS *Capodanno*, Destroyer Escort 1093, named in honor of Congressional Medal of Honor winner, LT Vincent R. Capodanno, CHC, USNR (inset).

Destroyer Escort Named for Chaplain Capodanno

The late LT Vincent Robert Capodanno, CHC, USNR, has been honored by the commissioning of a ship bearing his name. The USS *Capodanno*, DE 1093, went into service last November.

Chaplain Capodanno was fatally wounded by sniper fire on Sept. 4, 1967 while serving with the First Marine Division in the Quang Tin Province of Vietnam. He was posthumously awarded the Congressional Medal of Honor. (cf. The CHAPLAIN, Summer, 1973, p. 10).

Chaplain Capodanno in the field



Chaplain Thomas Is Named Most Effective Communicator of the Year

Chaplain, Colonel, John P. Thomas, USAF, Senior Chaplain at Lowry Technical Training Center, Denver recently was given the 1974 Mercury Award as the most effective religious communicator of the year. This "Messenger of the Gods" trophy is awarded each year by the Denver Inter-Faith Communications Center of Regis College to two locally nominated recipients representing the Radio-TV media and a religious institution. The awards were presented by Mrs. Merrie Lynn Vanderhoof, wife of Colorado's Governor and a former radio and TV-personality.

Chaplain Thomas was selected because of his active involvement in religious broadcasting and his keen interest in bridging the gap between the military and



Chaplain Thomas responding to the award given him as the most effective religious communicator of the year.

civilian communities. He frequently moderates a Sunday morning TV panel show and periodically conducts a two-hour telephone talk show on a popular radio station. Chaplain Thomas was one of the founders of the DIFCC and serves as its general secretary.



NEWS ROUNDUP



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Trial of Chaplain Jensen by Andrew F. Jensen and Martin Abramson. Arbor Press. 1974. 288 pp. \$7.95.

This is the American Chaplaincy's own modern horror story. In 1972 accusations of adulterous conduct were made against a Navy chaplain by two officers' wives at a Florida installation. Apparently it was assumed by the local command that any chaplain would resign from the service rather than publicly face such charges. Instead, this particular chaplain firmly declared his innocence. There followed a long and incredible train of events. At this distance it is still astounding to think that such violence could be done to due and orderly process in today's military justice. The ultimate acquittal of the chaplain has not erased the grave questions that were raised concerning the competence and integrity of some of the individuals involved with the preliminary legal procedures and the final command decision to bring the chaplain to trial.

The book should be required

reading for all chaplains so that they might be sensitized to what can happen when too many people are in default in a given situation. A considerable number of his colleagues came to Chaplain Jensen's defense, but initially there was a sad lack of collegiality and compassion among the local chaplains, which in turn served to mislead others.

It is obvious, by hindsight, that a number of chaplaincy officials and others who sincerely sought to assist in this case could have improved their performance. They had every reason, however, to assume that this situation would be treated by the Navy in the constructive and discreet manner with which such cases have been handled in recent chaplaincy history.

There is a relatively low incidence of moral breakdown and morals accusations in the chaplaincy. However, the present chaplaincy system cannot survive if its few morals problems are to be given public treatment. Such problems must not be handled in ways which make

them appear to be characteristic rather than the statistical exceptions which they actually are among a generally sound and very disciplined group of men.

The authors of this book apparently were misinformed or were unaware of certain efforts which were made in Washington on behalf of Chaplain Jensen during the pre-trial days. It is likely that some of these efforts contributed to his eventual acquittal. However, the episode should not have taken place. It remains a sad chapter in the history of the chaplaincy, and, hopefully, the lessons learned will not soon be forgotten. ARA

Amnesty? The Unsettled Question of Vietnam: Now! (by Arlie Schardt); Never! (by William A. Rusher); If . . . (by Mark O. Hatfield). Sun River Press/The Two Continents Publishing Group, 1973, 148 pp. \$5.95.

This is "must" reading for all who have a serious interest in amnesty — and surely this belongs high up on our national agenda! Nowhere else, to my knowledge have the polar and intermediate positions on amnesty been so lucidly and powerfully enunciated.

Urging an unconditional amnesty now, Arlie Schardt, a journalist now with the ACLU argues that in the case of Vietnam virtually all of the culpability lies with the government and that the evaders are morally entitled to a full amnesty. "Our government not only failed to demonstrate that a national emergency existed which

justified such an invasion (upon the civil liberties of the individual), but our Congress never even declared a state of War as required by the Constitution . . . It is likely indeed, that one day the unconstitutionality of the war will be acknowledged officially." He points out that such a decision "may well settle the question of amnesty for everyone suffering legal consequences from an illegal war."

William A. Rusher, publisher of the *National Review*, insists that "there has never been in the history of the United States a general amnesty for individuals who dodged the draft or deserted in time of war." Firmly opposing any amnesty, he says that "young people today . . . often betray a genuine confusion as to what a 'democracy' is, and come dangerously close to defining it as a society in which they have their way." He rejects out of hand Mr. Schardt's contention about the legal consequence of an "illegal" war. "A man's obligation to serve in the armed forces is not and never has been contingent upon a declaration of war." As an oft-rebuffed conservative, Mr. Rusher has his own kind of sentimentality, but his arguments are powerful.

Senator Hatfield, speaking for an amnesty "if" some attendant conditions are met, does not share Mr. Rusher's certainty about the irrelevance of the constitutionality issue. He cites Senator Robert Taft's words in the draft debates of 1940: "It is said that a

compulsory draft is a democratic system. I deny that it has anything to do with democracy." Senator Hatfield contributes to the lode of material in this book on civil disobedience. He believes that evaders should be asked at least to demonstrate that they acted in conscience.

By all odds, this is the most helpful package on amnesty yet to appear. **EIS**

The New Alcoholics: Teenagers. a pamphlet, published by the Public Affairs Committee, 1974 35¢.

Overshadowed for a while by heroin and other drugs, alcohol is emerging once more as the number one drug of abuse among young people. Although few people think of alcohol as a drug, it is the most common drug of physical as well as psychic dependence, and all too many teenagers are problem drinkers. They drink frequently, to excess, to the stage of drunkenness, and get into trouble because of alcohol. In this new Public Affairs Pamphlet, Jules Saltman analyzes the extent of the problem; why youngsters drink; the physiological, psychological and social factors contributing to the rise in teenage alcoholism; alcohol used with other drugs; the difference between safe and unsafe drinking. He also offers special guidance for parents.

"The lessons for young people are plain: If you drink, drink for pleasure, not to show off. Let alcohol be a part of your enjoyment of food, people and other

good things; don't drink alone and hastily, or out of anger against your parents or the rest of the world. Don't admire quantity consumption; it is not a contest worth winning." This is a good pamphlet to have on one's shelf. **EIS**

Death in American Experience edited by Arien Mack. Shocken Books. 1973. 201 pp. \$3.75.

A collection of essays on such topics as: "Life as a Gift," "American Attitude toward Dying," "Death in American Poetry," "Death's Religious and Philosophical Dimensions," "Psychiatric Aspect of Death," "Aging and Treating the Dying" and "How Others Die." This is a major anthology on the institutionalization of the promotion of health and the care of the illness with ethical orientations. The study is written for the scholar, the average lay person may find it rather difficult reading.

Henry Duhan

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